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EL SALVADOR
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ONE DOLLAR

FEBRUARY 26, 1982

MEMO from the Editors

TO: George G. Higgins, Lois Spear, Harvey Cox, John A. Coleman, Carolyn Osiek, John J. McNeill, Mary Gerhart, Bernard Cooke, Francine Cardman, Elisabeth & Francis Schussler Fiorenza, Walter J. Burghardt, Arlene Swidler, Stanley Hauerwas, George H. Tavard, Sally Cunneen

SUBJECT: Religious Book Week
A modest invitation. Please select three or four religious books that you liked best in the last year or so. And tell us why. Many, many thanks.

DOWN (AND ANGRY) ON

PETER DOWNS

ABIGAIL McCARTHY
REDREAMING THE DREAM

J. BRYAN HEHIR
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THE EDITORS
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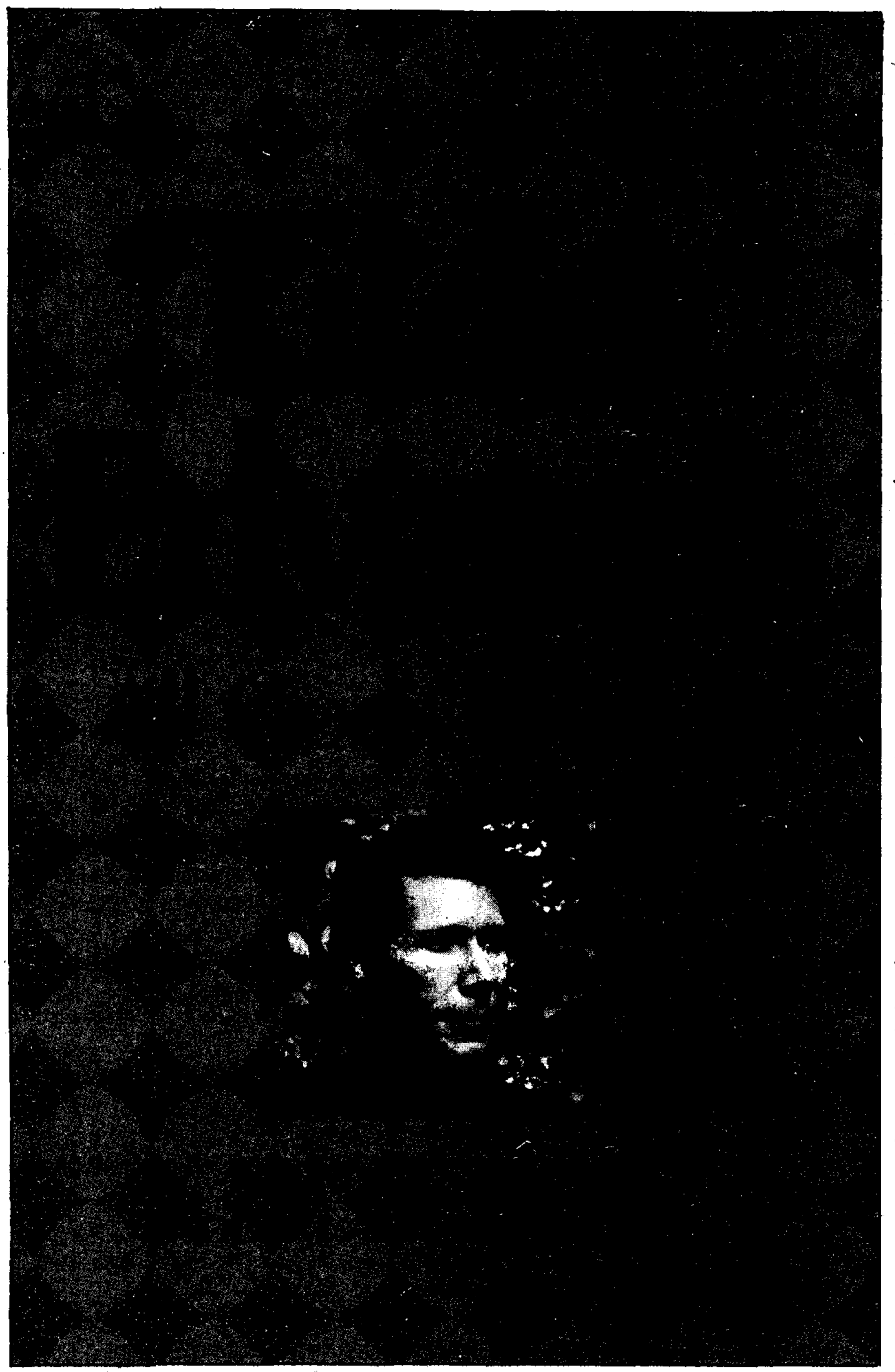

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Correspondence

Negativity neutralized

South Bend, Ind.

To the Editors: I have to thank Mary Gordon for neutralizing the negative attitudes about Mary which twelve years of Catholic education had given me [Jan. 15]. The role model of the passive, unquestioning, demure saint may have been functional on some other levels of church history, but it has certainly diminished the potential for generations of women.

Mary Gordon ends her article, "Coming to Terms with Mary," by suggesting that it is through the labor, craft, and genius manifested in "human works" of poetry, painting, sculpture and music that we can find a surer way to the Mother of God. Let's add language and literature to that list — Mary Gordon's. She speaks from an articulate, informed, and sensitive perspective. I appreciate the integrity and dignity with which she proposed innocence, grief and glory as qualities we can emulate in Mary.

JEANNE KRIER

Terminating language

Arlington Heights, Ill.

To the Editors: John Garvey's Jan. 15 essay on how pro-abortionists abuse language reminded me of the British novelist and social critic George Orwell, who warned us three decades ago about the abuse and decline of the English language and the degenerative effects such a decline would have on public discussion of important issues and on the moral and political climate of a nation.

Orwell also had something significant to say about abortion and the abuse of language. George Comstock, the hero of Orwell's novel, *Keep the Aspidistra Flying*, impregnates his lover, and after learning that she is carrying his baby, engages his lover in a conversation regarding what they should do.

Comstock's lover proposes the "termination of pregnancy" as the "solution"; but after she begins talking about money for the abortion, Comstock suddenly begins to understand that what they have been discussing is the killing of their unborn child: "For the first time he grasped, with the only kind of knowledge that matters, what they were really talking about. The words 'a baby' took on a new significance. They did not mean any longer a mere abstract disaster, they meant a bud of flesh . . . It was the squalid detail of the [money] that brought it home"

People who are for and against abortion have abused and manipulated language to gain support for their views; but certainly pro-abortionists have been especially guilty of brutalizing language to cover up the fact that abortion is the killing of unborn babies.

HAVEN BRADFORD GOW

Tyrannical predicate

Walnut Creek, Ca.

To the Editors: Having no Russophone at hand, I presume to suggest that Eric Terzuolo lapsed into an inaccurate cliché in translating Lenin's "kto kogo" [Dec. 4]. I think it means, as the context indicates, not "who does what to whom," but "who *does it* to whom": Though subject and object may be transposed, the tyrannical predicate remains the same.

LEON LUKASZEWSKI

The amazing Metz

Nashville, Tenn.

To the Editors: In his review of Johann Metz's *Emergent Church* [Nov. 6], Father James T. Burtchaell provided a thoughtful critique of Metz's proposal for a new and political form of Christianity. As a Protestant I am not qualified to evaluate Father Burtchaell's defense of the pope; but I am concerned that he did not stress Metz's contribution to the criticism of bourgeois religion itself.

"Religion does not lay claim to the bourgeois; instead, the bourgeois lays claim to religion," Metz wrote (p. 83). In this way he questions the integrity of bourgeois religion. That question is critically important today because of the contrast between our middle-class way of life in the West and oppressed conditions of the poor people of the world. Burtchaell rightly attacks Metz and liberation theologians for identifying an earthly kingdom with a transcendent reality (a criticism given elsewhere in the same issue of *Commonweal* in Richard Fox's review of *Christian Realism and Liberation Theology*, by Dennis P. McCann). At the same time we must ask ourselves if we have done any better. Don't most Western Christians identify with a way of life that could be characterized as middle-class, and isn't this as "worldly" as the revolutionary societies for which many in the Third World are fighting?

Metz may not have all the answers, but at least he is asking the right questions. In the book reviewed he was painting with a broad brush and did not define his terms very carefully. What is bourgeois religion, for example? He attacks parish ministry as too conservative, but we in the United States have seen that the "electronic church" is more pathological than the parish. So we may want to correct some of Metz's perceptions out of our own experience and American theologies, but it is a disservice to him and to the interests of the church (meaning the Christian church in general) to depreciate the serious questions he asks.

The development of new forms of religion that are less bourgeois, such as "basic communities," might show us how to live decently and safely without being such a burden to others. Bourgeois religion does depend on violence. The consumer goods and many of the services we enjoy depend on economic oppression, political totalitarianism, and en-

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Commonweal is indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, Index of American Periodical Verse, Book Review Digest and Book Review Index. Microfilm from Vol. 1, 1924, to current issues available through University Microfilm, 300 N. Zeeb Road, Ann Arbor, Mi. 48106. Serials Data program No.: ISSN 0010-3330. Second-class postage paid at New York, N.Y. Copyright © 1982 Commonweal Publishing Co.

Illustrations: Cover, pp. 107, 112, 113, 119, Rita Corbin; cover, Huck, *Racine Labor*; p. 104, H. Martin, *Punch*; p. 105; Adrian Raeside, *Vitoria Times-Colonist*; p. 109, Bas., *Tachydromos*; pp. 110, 114, LNS.

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Commonweal, A Review of Public Affairs, Literature and the Arts, is published biweekly, except monthly Christmas-New Year's and July and August, by Commonweal Publishing Co., 232 Madison Ave., New York, N.Y. 10016. Telephone: (212) MU 3-2042. Yearly subscriptions, U.S. and Canada, $22; foreign, $24. Special two-year rate: $39; foreign, $43. Single copy, $1.

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RETURN TO CHEMICAL WARFARE?

TWELVE YEARS AGO the United States under President Nixon declared a moratorium on the further production of chemical weapons. Now the Reagan administration wants to begin to produce deadly nerve gas in a new form. The goal: binary chemical weapons, so called because the two major elements in the gas would be kept separate in artillery shells or aerial bombs and lethally joined only when the shell was fired or the bomb dropped. Nerve gas comes in two forms. One is colorless and odorless and is lethal within a minute when inhaled. The other is much the same but hangs in the atmosphere for days. Each kills by paralyzing the muscles that control breathing and other bodily processes. Even a tiny drop can be fatal.

Both the United States and the Soviet Union are signatories to a 1925 pact that forbids the use but not the possession of chemical weapons. In 1969 Mr. Nixon solemnly renounced any first use of chemical and biological weapons and ordered a halt to their production. This did not mean that the United States disposed of the thousands of tons of nerve gas it already had. The army says the new binary form of nerve gas would be safer and handier, but in fact over a thirty-year period there has never been a casualty from the huge quantity of non-binary nerve gas we now have on hand.

The Pentagon rationale for resuming production of nerve gas, of course, is the claim that the U.S. must modernize its capabilities for chemical warfare as a deterrent to the Soviet Union, especially in light of claims that the Russians and their clients have used chemical weapons in Afghanistan and Asia. Thus in 1978 the U.S. budget for chemical and biological weapons and equipment was $111 million. Last year the amount rose to $455 million. Projected for next year: $1.4 billion.

In the post-Nixon years, several Congresses and administrations denied Pentagon requests for resumption of the production of chemical weapons, especially nerve gas in the new binary form. The relatively small amounts of money allotted for chemical warfare (small at least by Pentagon standards) have been devoted to research and development. But in March of last year the Reagan administration asked and received a $20 million allotment to build a binary nerve gas production plant in Pine Bluff, Arkansas, without actually producing the lethal product. Now a determined push has begun to go all-out in actual production. It is a move that should be vigorously resisted in and out of Congress.

The Pentagon says it wants the nerve gas in its new handy form primarily for European defense, but our allies strenuously object to having any of the deadly stuff on their soil. The reason is simple. Gas masks and special clothing can protect soldiers very effectively against gas; its principal victims would be defenseless noncombatants, men, women, and children. Even now memories of the horrors of chemical warfare in World War I are still very vivid there, and recent anti-nuclear protests would pale into insignificance when compared to the reaction if the U.S.

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tries to stockpile nerve gas in Europe for use in that theater.

Pumping money into chemical warfare would certainly start a new round of weapons competition with Moscow, ending any possible hope of a permanent treaty to ban such weapons entirely and contributing still further to the international arms race. Further, such a decision might well lead to the discovery and production of even more horrible chemical or biological weapons than are now available. Other nations (in the Middle East, for example) might well take a cue from our lead and go into similar production, with horrible consequences. Indeed, if nerve gas were to be stored in various spots around the world, quantities of it might well fall into the hands of terrorists; imagine the blackmail possibilities then.

The only argument for producing nerver gas that has any persuasiveness at all is that such a move might serve to deter the Soviet Union from the use of chemical warfare. But that deterrent effect, if it is truly necessary, can be quite effectively achieved by our present possession of three million gas artillery shells and our large gas reserves in bulk form. This is what President Nixon decided in 1969 — a decision in which President Ford later concurred. Experts say that with proper care present U.S. stocks of nerve gas can last indefinitely, contrary to Pentagon claims. Why do we need more? And to add fiscal insult to moral injury, it would take hundreds of millions of dollars simply to dispose of the nerve gas now on hand. All this for a weapon that experts say is less effective than high explosives against troops able to protect themselves.

There are, in short, many reasons for not undertaking further production of nerve gas and no good reasons for doing it. If President Reagan does not have second and better thoughts, Congress should reject his nerve gas request out of hand.

SCOPES REVISITED

"How can we contrive to be at once astonished at the world and yet at home in it?" asked G.K. Chesterton in *Orthodoxy*. That's as good a way as any to put the existential question underlying the latest replay of the Scopes trial which took place in mid-January in Little Rock, Arkansas. The ACLU had challenged an Arkansas statute mandating equal school time for biblically based "creation science" and Darwin's evolutionary theory. This time Darwin won the round.

The Arkansas "balanced treatment" law, ruled Federal Judge William Overton, violated the First Amendment establishment-of-religion clause. Overtly, the decision hinged on whether creation science was a legitimate "science." The answer was no. "The creationists do not take data, weigh it, and thereafter reach conclusions," wrote Overton. "Instead, they take the literal wording of Genesis and attempt to find scientific support for it." Their case depends on "supernatural intervention, which is not guided by natural law." As these dicta tacitly suggest, however, the problem is as much one of theological method (the way the human mind ethically reaches a conclusion) and a particular theological model (how the

(Continued on page 104)

AMERICA'S POLAND

Poland and El Salvador. Hardly had President Reagan, last December 17, condemned the "violation of human rights on a massive scale" perpetrated by a military junta with the "knowledge and support" of a certain nearby superpower, than the unavoidable comparisons began to be made. Like the Soviet Union, Washington has decided that the long-term risk to its own security is such that a struggle among Salvadorans cannot be allowed to topple a friendly government. It's a matter of geography, but not only geography. The White House, no less than the Kremlin, fears a loss of confidence in its "system," a collapse of neighboring regimes that lack political legitimacy, and an unfavorable drift in world affairs.

The parallel is not complete. There are dissimilarities, some of which tell in favor of the Soviet Union. Geopolitically, Poland is far more crucial to Soviet security than El Salvador to America's. Do what you will with arguments about the Panama Canal and the Mexican oil fields, no one has invaded the United States twice in this century (or in any century) through El Salvador! The repression in Poland has been less arbitrary and less brutal (although probably more thorough) than in El Salvador. The relatively bloodless efficiency of the Polish apparatus of repression may only be the legacy of post-war Stalinist terror; yet it remains the case that Jaruzelski's troops are not massacring Polish bystanders — a dozen or two here, a hundred there; women raped, children beaten — with the ferocity of the Salvadoran military.

There is another dissimilarity, however. In Poland, the insurgent force was Solidarity. It was demonstrably representative of the Polish people. Its goals were freedom to organize, freedom from censorship, workers' control over the conditions of work and, to some extent, over the direction of the economy. The internal life of Solidarity was democratic, almost to a fault.

What about the opposition in El Salvador? The press has provided little information on the Salvadoran guerrillas' beliefs and aims, perhaps reflecting a "practical" American disdain for ideas and ideology. Presentations like the widely shown television documentary "El Salvador: Another Vietnam?" leave the impression of a simple conflict between the military leaders and "the people." American reporters have demonstrated once more that they would rather risk their lives than read a printed source.

So we know that the Salvadoran guerrillas oppose the military and paramilitary terror. For many a Salvadoran, living under the gun, that is probably enough. But would the guerrillas substitute their own regime of terror, or as a veteran socialist dissident in Poland expressed it, "a socialism of prisons, censorship, and police . . . this socialism that is antisocialist and antirevolutionary."? Philip Berryman, whose views on a negotiated settlement in El Salvador were

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published here last December, recently assured the readers of the *New York Times* that the Salvadoran guerrillas are Marxist "but their Marxism is homegrown." Berryman obviously means to counter the administration's vision of Salvadoran revolutionaries as merely on assignment from Moscow by way of Havana. It is absolutely true, as the Catholic bishops and former Ambassador Robert E. White have said repeatedly, that the source of Central America's turmoil is local injustice and not outside scheming.

But is there anything more reassuring in knowing that the guerrillas' Marxism is "homegrown" than in knowing that the fascism of the right-wing death squads is also "homegrown"? Not if one follows the account by Gabriel Zaid in the latest issue (Winter 1982) of the democratic socialist quarterly *Dissent*. Originally written for the Mexican monthly edited by Octavio Paz, Zaid's article sketches a guerrilla leadership that chillingly mirrors its military adversaries, both sociologically and in its willingness to employ and tolerate assassination and terror for the Cause.

"There is not one good socialism and another bad," wrote the Salvadoran guerrilla intellectual, Roque Dalton, "There is a historical, dialectical continuity, upward and positive, which displays many errors along the way. We cannot, without . . . impotence, assume the defeat of Nazism, for example, and not assume the Stalin of the concentraction camps. . . . The revolutionary's support of a revolution is, in essence, unconditional."

Roque Dalton, for whom Stalin and his concentration camps were a necessary part (though perhaps an "error") of history's upward and positive dialectical continuity, did not survive that dialectic himself. He was assassinated by another guerrilla chief.

The guerrillas, then, are not Solidarity. They are, in many ways, exactly what Solidarity was struggling against, and what is oppressing it today. And what about the political opposition, the Democratic Revolutionary Front and its leaders like Guillermo Ungo and Rubén Zamora, who were once part of the military junta? The guerrillas need them in exactly the same way that the military leaders need José Napoléon Duarte. And their power is approximately as real as Duarte's, probably less so. (Ironically, the closest Guillermo Ungo ever came to a popular success in Salvadoran politics was as Duarte's running mate in 1972.)

In El Salvador it is the men with the guns, and with the philosophy of guns, who hold power.

The Reagan administration's response is to supply more guns. The rationale was provided by Assistant Secretary of State Thomas O. Enders. "If after Nicaragua, El Salvador is captured by a violent minority, who in Central America would not live in fear?" Would it be profitable to ask Mr. Enders who, if not a violent minority, is *now* governing El Salvador? Or governing its neighbor Guatemala, where the administration has repeatedly tried to funnel millions of dollars in aid to one of the world's bloodiest governments? Would it make any difference to point out that the Sandinist revolution in Nicaragua represented a *majority* reaction against the violent Somoza minority that had long enjoyed Washington's backing? Does Mr. Enders not know that fear is the air millions of Central Americans breathe daily, thanks, in significant measure, to the policies he urges.

Unfortunately, reality is contorted in the administration's statements about Central America as badly as in Soviet statements about Eastern Europe. Washington's calculated hints about using force against Nicaragua, its legal hair-splitting over the training of Somozan guerrillas on American soil, its sanctimonious protests against "outside meddling" are shamefully similar to Moscow's displays of brutal pressure *cum* protests of innocence. When the administration certifies the Salvadoran government, with its thousands upon thousands of civilian victims, as making progress on human rights and simultaneously characterizes the Nicaraguan regime, which for all its ominous aspects remains remarkably free of bloodshed, as "totalitarian," then Doublethink reigns.

Barely one step closer to reality is the election scheduled for March 28. Is this a means to lend the civilians like Duarte some legitimacy and political base of their own? A nice idea in some State Department memo. Is this a demonstration of democracy? Possibly, but for American, not Salvadoran, consumption. The reality is that a genuine election is simply impossible in today's El Salvador, where people argue whether seven hundred villagers were killed in an armed forces raid — or was it only a hundred and fifty? The main result of this performance may be to discredit the idea of elections even more.

That would be a terrible shame, because El Salvador needs elections. It needs internationally supervised ones, with an international peacekeeping force present in the country long enough beforehand to assure safe and open campaigning, long enough afterwards to offer some protection against sabotage, mutiny, and vengeance. The U.S. should welcome negotiations with whatever Salvadoran factions are willing to accept some such regimen. A balanced American policy toward Central America would include: (1) maintaining pressure against arms deliveries to the Salvadoran guerrillas; (2) refusing further arms and military training to the Salvadoran government until it eliminates the terror that makes a mockery of democratic claims and economic reforms; (3) disavowing all support for a regime as brutal and deadly as the Guatemalan; and (4) taking a cautious but measured stance toward the Nicaraguan revolution, the outcome of which could yet be influenced by U.S. support rather than hostility.

Everything suggests that neither negotiations nor such a balanced policy are on the administration's agenda. It will simply request more military aid for El Salvador. If the question is framed that way, the answer should be equally simple. No.

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relationship of nature and grace, and thus faith and reason, is to be understood). In effect, given the method of fundamentalist proof-texting and dualism, the judge ruled there could be no accommodation between science and religion, faith and reason. Given those dubious terms, we agree.

We also note, however, that it has been the whole thrust of contemporary mainstream Catholic and Protestant theology, of thinkers like Teilhard de Chardin, Karl Rahner, David Tracy, John Cobb, Langdon Gilkey, and others, to reconceive Christian faith as no less experiential than science, and to reconceive the order of grace, not as parallel to, but as interpenetrating nature. The language of these theologians may appear formidably abstruse; the point they are making, and the experience they would interpret, is not. In fact, the sense of the sacred they appeal to is common enough among great scientists, like Einstein, and resonates throughout the meditative essays of a naturalist like the late Loren Eiseley. For neither of these men forgot that natural science operates by selective precisions, by abstracting from a greater whole — and hence they were aware that the bleak 'nature' of science represents an artful slice of reality, a deliberate one-eyedness. And what someone like the agnostic Eiseley episodically recovers in his meditations upon fossil and lichen, his meetings with muskrats and foxes, is Aquinas's figural 'nature,' the pre-Newtonian common sense that teemed with the protean One in the Many. To be sure, scientific abstractions like the mindlessly running atoms have deluded many "educated" people into imagining themselves hollow instruments in an antiseptic cosmos — and fundamentalists rightly object to this legacy for their children — but Eiseley's "musements" (what the great American philosopher Charles Saunders Peirce called the "neglected argument" for God) retrieve that astonishing communion with nature which Bonaventure tells us is the first step toward union with God. "One does not meet oneself," says Eiseley after rollicking with a fox pup, "until one catches the reflection from an eye other than human."

The fact is that fundamentalist literalism which, unlike medieval common sense, puts the supernatural *alongside* nature rather than *through* and *within* it, is the product of the same Scientific Revolution that produced a "nothing but" reductionist scient*ism* which mocks the lived experience of rural, still largely oral, people. Both this fundamental literalism and vulgar scientism are guilty of what Whitehead called the fallacy of "misplaced concretion." Both are varieties of pseudo-science, an ideology that destroys kinship with the apes and fish for secular humanist and fundamentalist alike — and gives us, in the religious case, the thinnest abstraction of a 'God.' For the cruel irony here is that to conceive God as parallel to the world, not figurally sensed in the midst of it, betrays Protestantism's historic rediscovery of the inwardness of the Word of God.

Such a theology does an injustice to the people it would represent. Over a decade ago, Robert Coles reported in these pages (December 12, 1969) the religious outlook of a sharecropper woman, for lack of a better term a fundamentalist, whose sense of the holy interwoven in the profane was as discriminating as anything you might find in Mircea Eliade. Karl Rahner, we think, is a better spokesman for this woman than Jerry Falwell.

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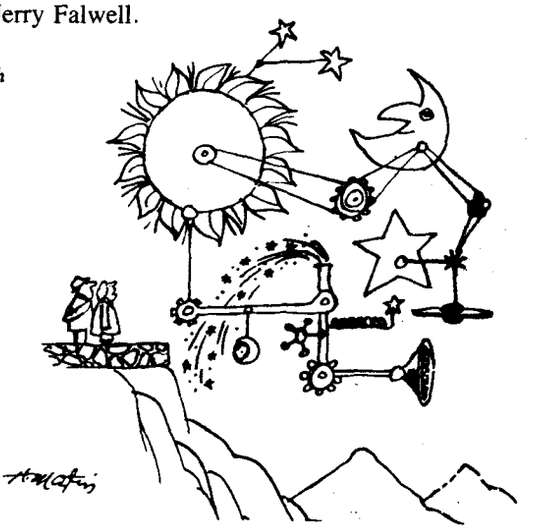

"Alfred, would you explain to me just one more time how the universe works ?"

Of several minds: *Abigail McCarthy*

REDREAMING THE DREAM

ANOTHER RESPONSE TO THE MIDDLE-CLASS CRISIS

RONALD REAGAN sees some comparison between himself and Franklin Roosevelt. He lent himself willingly to the centennial celebration of Roosevelt's birthday. But in the days surrounding that birthday the contrast could not have been more marked.

For example, the illustrations President Reagan used at his anniversary press conference turned out to be the stuff of dreams. That drop-in center in Arizona (remember?) where twice as many people were fed by volunteers for $6,000 as had previously been fed by bureaucrats with a $50,000 budget was not quite what he described. The volunteers turned out to be employees working without pay to keep the program going until it could be refunded. The low budget was what was left in the interim between the cut-off of funds and their restoration. And the elderly in need of hot meals flocking in from programs which had been closed down, accounted for the increase in the number fed.

Then there were those jobs available. "Twenty-four pages of want ads in our local Sunday paper," said the president.

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In time for the next morning's papers wire service reporters had analyzed those jobs. Said the UP, "Very few listings were for unskilled workers, except for two pages seeking sales personnel, one ad specifically seeking a file clerk, 14 ads looking for delivery drivers, and 10 seeking janitors . . . In contrast, more than four pages sought engineers in various technical fields and two more pages were for computer programmers and computer professionals." And so on. Jobs, yes, but not for the jobless.

That was not all. The Vatican denied that the pope's letter to the president could be interpreted as approving the specifics of the administration's actions vis-à-vis Poland. The famous trust fund which was to set up the states to take over the programs being shunted to them by the federal government turned out to be, in projection, about $15 *billion* short of what the president promised.

Even as the people set the president right, however, they seemed vaguely sorry that there was reason to do so. Reagan as a man does share with Roosevelt an engaging personality and a buoyant optimism about the country and its ability to pull itself out of its problems. It is our misfortune that his optimism is based on false figures, bad analysis, faulty illustrations — and, ultimately, a tragically flawed vision. For he clings stubbornly to the rough outline of a dream that most Americans share. Economist John O. Wilson in his book *After Affluence*, published before Reagan took office, calls that dream "the middle-class dream" and writes that "the erosion of the dream has done more to destroy our sense of community than any other factor." So far the administration's solutions seem to be destroying that sense of community even more.

In the circumstances it is worthwhile to go back and look at Wilson's argument. His book received too little notice here although it attracted great interest in countries as diverse as Japan, China, France, England, and the Soviet Union, wherever they seek to understand America's relationship to the world economy today. For John Oliver Wilson is not just an observer. He is vice president and chief economics officer of the huge and influential Bank of America. His Republican credentials are good. He served as assistant director of the Office of Economic Opportunity and as assistant secretary of HEW in the last Republican administration.

Long before the election of 1980 he wrote: "It is a new era. There is no going back. Those of us who long for the more stable and secure Eisenhower '50s are deluding themselves. There is no way that we can turn back the clock to the inflation-free, energy-abundant days of yesterday. . . . It is this shift from one era to another that has brought about the middle-class crisis. The crisis is real. Education is no longer the great equalizing force in our society, opening up doors for the children from poor and minority and lower-level middle-class families to climb the social and economic ladders of success. Jobs are scarce . . . the rungs at the top of the ladder are moving beyond our reach. The house in the suburbs is rapidly becoming a luxury . . . our dream of a secure retirement may turn into a nightmare of economic uncertainty. From education through retirement the American middle class is goinl through a crisis of historic proportions."

Without reference to Reagan in that pre-election year, Wilson correctly criticized the thinkers of the right on whom the president relies so heavily, and predicted the result of following their policies; "They write with a passion that has been missing from our national debate for two decades. But the dream they offer does little to unify our national community. In fact, it does quite the opposite; it adds fuel to the fire of divisiveness. It pits government against business. It paints the bureaucrat as the enemy and the private entrepreneur as the savior. It portrays the New Deal social policies of the past as the reason for our problems and posits a return to laissez-faire economics as the solution."

But does Wilson himself have a solution? Yes, he does. It is a solution replete with innovative proposals, from suggestions as mild as that education prepare for jobs *and* for change and as radical as that satisfying jobs such as those in academia be rotated by lottery. Probably because he is a working business economist his suggestions as to how to achieve a secure pension system seem most completely worked out and ready for execution, as do his ideas for financing home-owning in the future.

But the very core of his argument is most important. The middle-class dream in its specifics—education, job, a home of one's own, and a care-free retirement — rests on innate human needs. He identifies these needs as 1) the need for economic security, 2) the need for community and a sense of belonging, 3) the need for esteem, and 4) the need for personal growth. These needs, as Wilson claims, can be met in different ways than in that halcyon period of postwar affluence when it seemed that we could all have everything—but any program for the future must aim at meeting all four needs in the context of today. Isn't that what the president cannot see? And isn't meeting those needs what Roosevelt did?

ABIGAIL McCARTHY

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Church/world watch

Consistency & human rights

J. Bryan Hehir

THERE ARE several prisms through which the Polish crisis can be examined. It can be viewed as a proof-text of the declining fortunes of the Communist bloc. Or it can be seen as a test case of the political cohesion of the NATO alliance after three decades. An alternative perspective is to analyze the Polish question as a human rights issue. This starting point opens the door to an examination of the internal crisis in Poland, the church's relationship to it, and the role of human rights in U.S. policy.

The Polish tragedy includes more elements than human rights, but none more profound. At the United Nations in 1979 John Paul II said: "It follows that the fundamental criterion for comparing social, economic, and political systems is not, and cannot be, the criterion of hegemony and imperialism; it can be and it must be the humanistic criterion, namely the measure in which each system is really capable of reducing, restraining, and eliminating as far as possible the various forms of exploitation of man and of ensuring for him through work, not only the just distribution of the indispensable material goods but also a participation in keeping with his dignity in the whole process of production and in the social life that grows up around that process."

In Catholic social thought as well as in secular political thought the humanistic criterion by which governments are assessed is their respect for human rights. The power of a human rights critique of state policy lies in the logic of the human rights argument. Rights are the moral claims by which human dignity is protected. To accuse a government of human rights violations is to say it has directly attacked the dignity — in religious terms, the sacredness — of the person. The dignity of the person is protected and promoted by a spectrum of interlocking moral claims reaching from the right to life and bodily integrity through political rights aimed at participation in society to the provision of economic goods which ensure social welfare.

The interrelationship of these moral claims becomes evident when one of them is denied. In Poland two sets of rights are at stake: the freedom of association and religious freedom. These rights are represented, in a sense, by the institution of Solidarity and the church. Freedom of association is the foundation of the more specific right of working people to organize in free trade unions. The Polish government's attempt to prohibit free trade unions requires, by a kind of tragic logic, that it also foreclose freedom of the press, muzzle freedom of speech and, ultimately, violate freedom of conscience. The harassment of intellectuals, the pressure on workers to sign declarations contrary to their convictions, and the intimidation of students all witness to the systemic human rights crisis caused by martial law in Poland.

Where other fundamental rights are violated, the significance of the right of religious liberty becomes clear. The intrinsic significance of the right is, of course, a permanently valid truth; it affirms each person's right to seek religious truth free from coercion. The social implications of the right, embodied in the phrase "the freedom of the church" is vividly manifested in Poland today. Precisely when other institutions such as unions, parties, and cultural organizations are suppressed, the ability of the church to speak and act, to stand with persons and groups against state power, becomes a crucial social fact in any society.

Many years ago Carl Friedrich in his classic work on constitutional government wrote that the church would, sooner or later, always have to oppose a totalitarian or authoritarian state because of what the Christian faith asserts about the transcendence of the human person. The claims of every state are relativized by the transcendent destiny of the person. The truth of Friedrich's observation is illustrated today East and West as the church finds itself in opposition to governments of the right and left. The Polish church's defense of workers and unions against a Communist system is paralleled by the Brazilian church's defense of workers in a system reminiscent of fascist corporatism.

Friedrich's observation about the political significance of a religious view of the person was given a new depth and meaning in the teaching of Vatican II. The *Pastoral Constitution on the Church in the Modern World* described the church in the political order as "the sign and safeguard of the transcendent dimension of the human person." Protection of human dignity and promotion of human rights, in the view of the Council, are not only significant political and moral tasks, they are also religious tasks, part of the ministry of the church. In Poland and Brazil, in Chile and Czechoslovakia, the power of the Council's statement is shaping the life and witness of the church.

It is precisely this consistency in the face of diverse situations which contrasts so sharply with U.S. human rights policy at the moment. The Reagan administration has no difficulty describing human rights violations in Poland and defining its response to them. The violations of human rights exist in Poland and the response has been justified. What is neither justifiable or even understandable is the refusal of the administration to employ a similar human rights evaluation concerning El Salvador. There have been deaths attributed to the Polish government; but higher by the hundreds are the deaths

(Continued on page 126)

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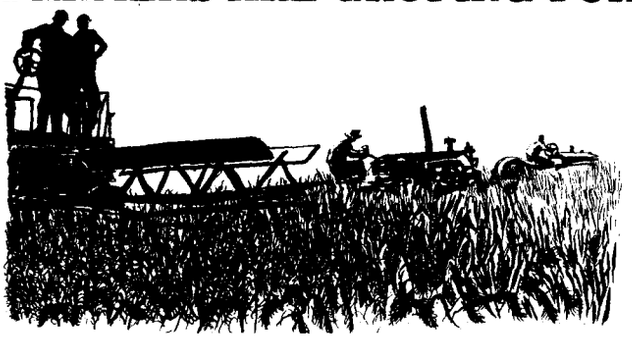
FARMERS ARE GROPING FOR A NEW POLITICAL VISION



Down (and angry) on the farm

PETER DOWNS

URBAN LIBERALS and radicals usually think of farmers as forming a bastion of conservatism, the constituency of George Wallace and the Ku Klux Klan, of the Moral Majority and religious fundamentalism, and a home of American jingoism and such paramilitary groups as the Seventy-sixers and the Minutemen. When an agrarian protest movement springs up, however, many radicals focus on such actions as a march on Washington or a gift of food to striking coal miners to conclude that "family farmers" are radicals ready to battle corporate capitalism. The reality is not so simple. Traditional conservative thought does exert a strong influence on much of the farming population, but the farm crisis of the last six years has led many farmers to rethink their views. Last month's "Grass Roots Convention" of the American Agriculture Movement (AAM), the third that has been held, demonstrated such changes.

The AAM was founded in 1977 in Colorado and quickly spread throughout rural America, spurred by the precipitous drop in farm income. From a high in 1973-74, real farm income fell until, in 1977, it was at its lowest level since the Great Depression. The AAM's goal was 100-percent parity prices for farmers. It thought these could be obtained by legislation setting a minimum price for agricultural products, limiting imports, and expanding markets.

Parity means, to most farmers, "the cost of production plus a fair profit," that is, a profit comparable to what other businesses are making. In the winters of 1978 and 1979, the AAM mounted tractorcades to Washington to lobby for parity. Members also blockaded bridges from Mexico and Canada to bring attention to imports, and it promoted gasohol as the fuel of the future.

Prices improved somewhat during 1978 and 1979, but they have fallen since. The U.S. Department of Agriculture estimates that the nominal value of net farm income in 1982 will be equal to that of 1977, though inflation has eaten almost 40 percent off the real value. Many farmers can't hold on much longer. According to the Federal Reserve Bank, the farm debt in 1981 reached almost 180 billion dollars, more than double what it was in 1976, and 48 percent of farm loans are delinquent. The total net income from farming last year was only slightly greater than the total interest on farmers' debt. Thus the renewed impetus to farmers' protests. The AAM's goal remains parity, but it has revised some of its ideas about how that is to be achieved.

The crisis in farm incomes has led farmers to reject such traditional ideas as free enterprise and exports as the road to prosperity. The American Farm Bureau Federation traditionally championed free enterprise, but speakers and delegates at the AAM convention agreed that "Free enterprise is a myth. There isn't any free enterprise in agriculture, there hasn't been any, and there never will be any," because of monopsony in the grain and meat markets. Three years ago, however, farmers argued in favor of exports, saying that if marketing corporations faced a large consumer market "they would be able to pay farmers more for farm products." The AAM still opposes embargoes, but it no longer argues that exports will solve price problems. All that production for export accomplished, speakers charged, "was lower farm prices so that the corporations could extend their control of agriculture from the United States to Latin America, Asia, and Africa." Yet, they say, the federal government continues to encourage expanding production. Such programs as commodity price supports and federal loans are supposedly being used to keep prices low. "Today we're down to 2.3 million farms, but the government feeling is for more and more of the large corporate style farms. They were telling us that 600,000 farms is plenty, now they think they can do the job with 200,000." The problem, charge farmers, is that our government representatives have been bought and are conspiring to help corporations take over agriculture. In the words of the convention delegate from Minnesota, "They're owned and educated by the corporations." In the AAM, opposition to the government is not opposition to the government as such, but opposition to government bias towards big business. The farmers' solution

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is to reorient the bias of government towards small business.

AS SOME CONSERVATIVE positions have fallen into disrepute with members of the AAM, the New Right has moved to reinforce others and introduce "new solutions." Much of the AAM's leadership blames the squeeze on farm incomes on "the transfer of wealth from the productive sector, agriculture, to the unproductive sector, medicare, medicaid, and social security," or claims that the only long-run solution is a return to the gold standard. These ideas are popular with many farmers, but many others reject them. The convention delegate from Illinois, for example, said: "The unproductive sector is based on bankers, land speculators, drug runners, the military, and the commodities and securities exchange," not the old and the poor. Others pointed out that "gold is a means of exchange just like paper money. A return to the gold standard would just see the rich hoarding gold and we'd still have nothing!"

As for Reaganomics, a common view was expressed by the delegate from Missouri, who said: "My Congressman came down to talk about Reaganomics. He said inflation was caused by the government always printing so much money. Now, I can see that if you make a lot of something its going to be worth less. Then he says that high interest rates are caused by the government borrowing so much money to cover its deficits that there's not much left for the rest of us. All right, I can see how that makes sense, but when you put the two together, they don't make a lick of sense."

Contrary to pro-corporate conservatism, some AAM members went so far as to suggest a legal limit on the amount of land a person (or corporation) could own, or a corporate "estate tax" to make it easier for individuals to compete. "Every twenty-five years the government would take one-half of a corporation's assets, like it does when an individual dies."

Despite the disparity of the above views, there is a core of ideas associated with the concept of parity on which farmers display a remarkable amount of agreement. These ideas recall the attitudes of the Populists towards Big Business (which at that time was preeminently the railroads) and eastern banks. Today, farmers link the concept of parity with an ideal of rural life and democracy. Some examples: in 1979, Lewis Saunders, now the financial secretary of the AAM, explained that "Either we can get something straightened out here with the management of our government, or we're going to let her (farming) go right down in the hole and end up in the corporate style structure that government seems to advocate in every walk of life today. It isn't only the price for the few farmers that are left that should concern people, it's the way of life that's gone. When you lose it, when you lose the family farm, what you've lost is a little family church, you lose what used to be the local school, where I went to school. You've lost a whole way of life . . . The American way of life we've always had."

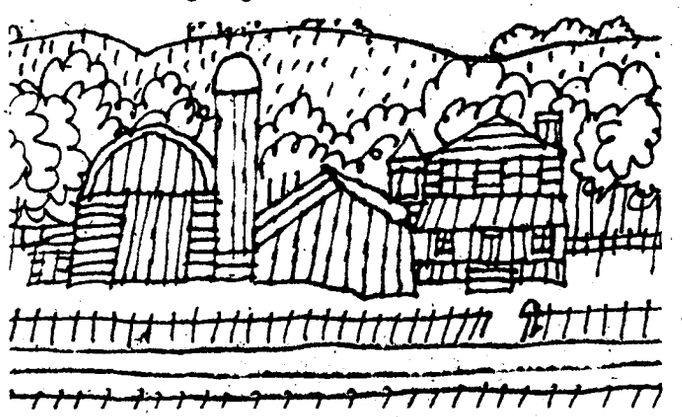
Another farmer from Michigan phrased it this way: "I feel that the only thing in the world they (Big Business) don't have, as far as energy is concerned, is our farmland. Until they get the farm ground they don't have pre-control of everything. When they get the farm ground, they can control anything there is . . . I'm trying to keep them from getting it. That will help save the country too, along with me. If they can't control that, they can't control the country. Like I was saying, your big conglomerates are grabbing up all your small businesses. This is happening to all your small businesses, not just farming. These big conglomerates are going to get control of everything . . . I feel that the country's going to be gone right along with farmers. Because if they tell you that 'if you want to eat, you dig a hole in that cement,' you're going to try to. But if they told you that 'if you want to keep warm, you dig a hole in that cement,' you'll tell them to go somewhere and stay put and you'll take off down the road and go someplace else. When there's no food anywhere, when they control the food, you'll do anything they tell you."

Three years later, the same sentiments are still common. For instance, Tom Benson, the delegate from Minnesota, said with the assent of delegates from Arkansas and other states: "The corporations are eating us up, making slaves of us. They're owning more and more and the little guy is owning less and less. Nobody has a chance anymore to be their own boss . . . The American people have to wake up to what is happening. They have to say they're sick of giving the oil companies money to buy Montgomery Wards. The only ones who can stop them are small businessmen, farmers, and laboring people . . . Farmers, small businessmen, and some professionals are the last stronghold of democracy. Labor isn't. When there's a recession, Labor doesn't dare strike. When farmers go, that's the end of it."

The delegate from Illinois said merely that "people have to decide that they don't want the banks running the country."

THESE VIEWS are part of a conservative philosophy, but they need not lead to conservative politics. Liberals and radicals have frequently attacked the power of large corporations and attempted to defend "the little guy." Thus, it is clear that the New Right does not have a headlock on farmers, but at the same time neither are farmers likely to become socialists. Their idea of democracy is based on a society of independent small producers. Their conception of freedom means having one's immediate world under one's individual control, independent of what others may want.

Farmers are fighting to survive as small businessmen and



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women. This is the central idea behind all the political positions they adopted at the AAM convention. They support soil conservation, which would take land out of production. They oppose embargoes, but also oppose low export prices. They support gasohol, which would increase the demand for grain. They support 100-percent parity prices for agriculture, and they support a moratorium on farm foreclosures. They claim that their program worked between 1940 and 1950, discounting the effects of World War II. "Farmers had 107 percent of parity and we had full employment." Today, however, conditions are different.

Farmers' political ideas are in flux. The agricultural crisis has pushed farmers away from some traditional conservative views towards a resurrection of Populism. Yet while their spirit recalls the Populists, their program recalls the New Deal. Central to both ideas and actions, however, is the claim that the protection of petty private production, small business, takes precedence over the protection of unlimited property rights. They are ready to accept limitation on the prerogatives of the owners of property in order to preserve a more universal right to private property. How radical they will become if the farm crisis continues is impossible to say. But judging by the American Agriculture Movement, whatever farmers decide, it will be based on protecting their own private property.

REFLECTIONS ON HISTORY & VIOLENCE

The 'Troubles' — in Ireland & the Bronx

DAN JACKSON

"History is a nightmare from which I am trying to awake."

—James Joyce

THERE ARE SOME common denominators between my father's childhood in Northern Ireland and the lessons I learned growing up in the Bronx. Our family's involvement with the IRA and the violence I've witnessed give me a unique perspective. When I read of muggings or watch news coverage of bombings, I am prompted to share this special viewpoint with those who find such events inexplicable.

My Catholic dad was born in 1905. A few years later, after his mother died, he was taken to a public auction outside Belfast at which he was purchased with two of his brothers by a Protestant landowner. They were carted off to another county to work the fields as seasonal laborers. Toward the end of winter his brothers became seriously ill. The dampness of the barn in which they were kept had something to do with their sickness. Loneliness and the severity of the chores might be called factors. Their plight was extreme. Back home, the situation was worse. A younger brother died from what was then called starvation. Today it's labeled "malnutrition." The historical record would not be complete if I did not mention that such occurrences were typical, if not commonplace, in Ireland at the turn of this century.

Nor would it be fair to explain the 1916 uprising without saying that families like ours supported the rebellion for vengeful purposes. Not all Republicans read Marx as Connolly had. Few in the North felt as Yeats did about the cultural castration that outlawed Gaelic in the schools. Only Pearse seems to have had poetic reasons for proclaiming the independence of Irish men and Irish women. Most, like my uncle Michael, took it upon themselves to even a score that left the bodies of children, the tears of women, and the faith of men strewn across the landscape of a country that deserved better.

Nations are born as infants. In terror. In fright. Many innocent people died in the trouble that preceded the 1921 creation of the Republic of Southern Ireland. My father survived. He left the North for a thirty-nine-year career as a New York City busdriver and raised four children in the Bronx. None of us are terrorists. We're all happy, American suburbanites now. One sister's a nurse. The other's a teacher. My brother-the-priest is a former Marine sergeant who started Villanova's program in peace and justice. I write . . . about how things are . . . and about how they were. Our dreams are filled with ifs and maybes because we know how different our lives could have been.

When we were growing up, we went back to Ireland one year. It was 1955. I was eight. Very impressionable. Very anxious to learn of the hows and whys and whens of a world that seemed so mythic to my mind. While we traveled though County Down and County Armagh, I was told of raids, executions, and causes. I can still see the bullet holes in the railroad arch that rises over Newry where Uncle Michael's cadre ambushed an English convoy of half-tracks at a time when the sun never set on the king's dominion. I could still find the cathedral steps, although I haven't returned since, on which a puppet judge was machine-gunned for having sentenced rebels to

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death. I know about the mountain hideouts on the border that are used for various purposes. When I see film footage of the recent trouble, I look carefully for places I might recognize before turning off the TV in disgust.

When we came back to the States, my worldview was changed. Now the Bronx seemed foreign. Uncle Michael, who also emigrated to New York, died. His was the first funeral I attended; the first body I saw laid out. The casket was draped with a flag that was green, white, and gold. The honor guard wore the uniform of the IRA. It was a solemn ritual. I cried.

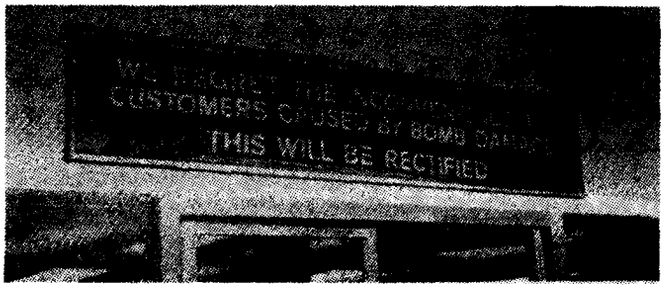
In school I learned the distance between fact and fiction. I was taught to describe injustice with words my father never knew so that I could write in a way he couldn't. The revolution of his youth was paralleled by the turmoil that swept the campuses I attended in the 1960s. My involvement seemed natural. Sometimes I participated by choice. Sometimes I covered those actions as a young journalist on assignment. Only the thrashing of the Nazis on the Pentagon steps in 1967 seemed out of place. Everything else fit . . . as if a mosaic were perfectly arranged to use all parts of a bloody, kaleidoscopic mess. That knoll at Kent State. A Memphis balcony. Rice paddies. The kitchen floor of some L.A. hotel. TV gave us what Dante and Bosch had shown their centuries of the spiritual vacuity of life in hell.

FOR A WHILE I taught in the South Bronx. Vergil's right. There are tears everywhere. And human suffering does touch the soul. But this exposure to routine misery made me forget how far my father had moved us from the agony of his childhood in Ireland.

I told students about language, manners, and reason. They taught me about the urge to kill and showed me how to understand terrorism's retaliatory violence as an appropriate response to frustration.

When I had the chance, I didn't throw bombs. But I stopped wondering why others did. Self-consciously, I started calling myself a pacifist. But even then I knew there was much that ought to be destroyed, much that needed to be torn down, much that should be wiped out.

After a while, I stopped trying to understand such things. It's been five years since I demonstrated. The last time was in Manhattan at a funeral ceremony for Frank Stagg, an IRA man who starved to death in Wakefield Prison, England. Speeches were made about the cost and beauty of freedom. My father and I marched together for the first time. He used a frail, seventy-year-old voice to sing his anthem, "Soldiers Are We," with the small crowd. Then he began to weep. He told



me about the things a man shouldn't do just to save his nation. We met some friends from the old country and learned there was big trouble in the North that involved my "matching cousin." Like me, he's thirty-three years old. Like me, he's the father of two children. Like me, he dwells on our family's nightmares. No news about him came for months. Then we heard of his arrest. The trial was complicated and well publicized. In late January, he received a fifteen-year sentence. They said he murdered a British officer who'd infiltrated the IRA. It might have been worse. They never found the body.

This story hurts. And I'll soon have to decide if I should tell it to my six-year-old son in the way I've shared it here. When we visit New York now, he inquires about the streets on which I played and fought. Sometimes he asks about Ireland and about whether we could ever go there. I wonder what he will remember of the burned-out tenements he's driven past. Or what he might think of the bullet holes in that railroad trestle if we ever went back to the North. And whether he'll someday agree with what I tried to say about us in this poem:

E mise scriobh amhram,
m'athair,
sa gaeilge tu riamh
lhig foghlaim
ta e sinn maith an domhan
e go leir a dhean se
agus ni dhean se duinn.

Agus e mo fein leanbh
eire ar do gliun
foghlaim teanga chomh tu dean
i do sean aois
ta agam deora triumu
gortaiodh dunta agas bas imithe
is ea a duine eighin fiafraigh
ce tusa?
is ea ra agus is ea creid
is Eireannaigh sinn.

For me to write a song,
father,
in the Gaelic you were never
permitted to learn
is for us to forgive the world
for all that it has done
and not done with our lives.

And for my own son
to sit upon your lap
learning the language as you do now
in your old age
is to have tears dried,
wounds closed and death forgotten.
It is to be asked
"Who are you?"
It is to say and to believe
"We are the Irish people."

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Screen

THE LEGEND LIVES

ROOTIE ZOOT SUIT

I WENT to *Zoot Suit* the way a housewife from Connecticut might go to a matinee of *Woman of the Year* or *Dreamgirls*. I went just for the music, and the clothes. "It was the secret fantasy of every *bato* to put on a zoot suit and play the myth." So says El Pachuco (Edward James Olmos), and he ought to know, since he's the very embodiment of that myth. He himself dresses in red and black, the colors of revolution and anarchy. He wears a red, open-collared shirt under a black zoot suit. Everything about his clothes is outsized, over-size, larger than life.

The collar on his shirt tapers to long, narrow points like two bloody stiletto blades. The year is 1942. There is a war on, and El Pachuco's pants are bloused and wrapped tight at the ankle above shiny, black, knob-toed shoes, as if he were a parody of paratrooper. There's enough fabric left over in the pleats to make the parachute. Worn with suspenders, the pants have a high waist from which a yard of key chain dangles, snaking its way down one side of his leg, up the other, and into his pocket. *Bato* means dude, and when a *bato* is on the dance floor jumping and jiving, he swings his key chain with one hand in a gesture that is half way between a cowboy spinning a lariat and a street fighter brandishing a skid chain.

This outfit is the zoot suit of legend, the original "zoot suit with a drape shape." The drape of the jacket is everything. With its wing-pad shoulders, extravagant lapels, and flaring skirts that reach almost to the knee, a zoot jacket cannot just be worn. You have to know how to wear it, to strike the right pose that will show it off. As El Pachuco moves among the dancers bouncing and bopping to "*Los Chucos Suaves*," or to the Andrews Sisters' "Zoot Suit for My Sunday Gal," he leans back to let the coat hang free from his body like drapery from a statue of a god. He is in his posture and his cool arrogance the first of the "laid-back" Californians.

To wear the zoot suit is, El Pachuco tells us, "to be sharp as a diamond." As he says this, he smooths the lavish brim of his black fedora. It is an extraordinarily precise gesture, a ritual gesture, for the brim of the hat is already perfectly shaped, and he is careful to touch it only lightly so he won't disturb that perfection. He fingers the hat brim as if looking "sharp" meant being, literally, sharp as a switchblade. He always handles himself as if he were dangerous, even to himself. Every move is studied, calculated, As he sits at the piano singing about his two favorite *niñas*, "Marie" and "Juana," in "Marijuana Boogie," he clenches the reefer between his teeth with impeccable menace.

El Pachuco is not the only character in *Zoot Suit*, but he is the heart and soul of it, especially the soul. He is, in fact, a rather ethereal type, a spiritual presence rather than a real person, the alter-ego of the film's hero, Henry Reyna (Daniel Valdez). Henry is not exactly real, either; but he is more real, being a composite of some young Chicanos who actually lived in Los Angeles in the early 1940s. When one of them was found dead after a rumble at a city reservoir called Sleepy Lagoon, six-hundred others were rounded up indiscriminately by the police, twenty-two went on trial, and twelve were eventually found guilty despite the absence of any witnesses. As the main defendant in the movie's version of this murder trial, Henry represents many of the real defendants of forty years ago rolled into one. The film acknowledges the quality of combination in his role when it attributes numerous different fates to him after his release from prison, on appeal, following the 1943 "zoot suit riots."

The relationship between Henry and El Pachuco is a complex one. From the depths of his despair in prison, Henry calls out to the phantom, "I know who you are, *carnal*. You're the one who got me here—you're *me*, my best friend and my worst enemy, *myself*!" This isn't strictly true, however. By incarnating Henry's most cynical and violent urges in El Pachuco, playwright Luis Valdez has freed Henry himself from those urges. Henry becomes someone courageous and pure of heart, the hero of a propaganda play. When worn by El Pachuco, red and black may be the colors of revolution and anarchy; but they are also the colors of La Raza, Cesar Chavez's drive to unionize farmworkers in southern California back in the 1960s. In 1965, Luis Valdez joined Chavez's movement and founded El Teatro Campesino, a theater troupe whose performances rallied support for the cause. Henry is merely a character who carries on the struggle.

Zoot Suit was originally produced as a play at the Mark Taper Forum in Los Angeles. To bring that play to the screen, Valdez has filmed a performance of the play itself. His method of doing so is often ingenious in spite of, or maybe because of, a very limited budget (a few million dollars). Valdez has managed to give his play the look and feel of a movie. I admit that it is sometimes a poorly made movie, particularly in the recording of the first few scenes and in a tendency to frame the dance sequences too high. Like the character of Henry, the technical quality of the film is a little crude and one-dimensional. But these faults are hardly crucial.

IF YOU WANT to see how little entertainment value there is in mere technical excellence, look at *Pennies from Heaven*, with its elaborately produced musical fantasies and expensive Hollywood treatments. Its portrayal of thirties' pop culture, intended as a pastiche, ends up a hodgepodge instead. Compared to *Zoot Suit*, it's a cold fish of a movie, a wooden nickel. The one thing *Zoot Suit* has going for it, however flawed it may be, is that Valdez has made his play out of his own experience and his passion. They are what all the money invested in a film like *Pennies* can't buy, or replace. They are what bring the legend of El Pachuco to life.

COLIN L. WESTERBECK, JR.

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THE HUMAN FAMILY

UNDERSTANDING OTHER PEOPLE

(formerly Books for Brotherhood)

Children's and Young Adults' List

The following titles have been selected from books published from August, 1980, through July, 1981. A wide range of ages, interests and reading levels have been listed which seem best to help children among people of different origins appreciate and depict their varied backgrounds. The selection is meant by a representative committee of librarians and children and young adults. This selection from the 1981 list is presented by the publishers named below.

All Times, All Peoples: A World History of Slavery, *by Milton Meltzer, illustrated by Leonard Everett Fisher. Harper, 1980. $8.95*

From the early history of humankind, peoples of every color and creed have been enslaved. Here we learn about those slaves in the various cultures, among the Greeks and the Romans as well as in more modern times. We read of how they were treated and how they struggled to be free. The author points out that slavery is an evil that persists till today in some parts of the world. (8-12)

American Mosaic: The Immigrant Experience in the Words of Those Who Live It, *by Joan Morrison and Charlotte Fox Zabusky. E.P. Dutton, 1980. $19.95*

A collection of personal narratives by men and women from all over the world who came to the United States in three waves of immigration from 1905 to recent times. The varied recollections, mostly by unknown people, recount the reasons for coming, the hardships endured, successes, and above all, what the experience of arriving in America meant to them. (14 and up)

Anywhere Else But Here, *by Bruce Clements: Farrar, Straus & Giroux, 1980. $8.95*

Clements's refreshing heroine, a Polish-American girl living in a close-knit ethnic community in upstate New York, sells an antique dollhouse—her legacy from her late mother—to put a down payment on a small business and a better new life for her father and herself. (12-14)

The Canadians, *by George Woodcock. Harvard University Press, 1980. $20.00*

A beautifully illustrated tribute to our neighbor to the north tells all about the country's history, its regional differences and the varying character of its diversified people . . . at work, at leisure and in the arts. (14 and up)

The Chinese of America, *by Jack Chen. Harper & Row, 1980. $15.95*

The author traces the history of the Chinese people in America from their earliest arrival to this continent up to the present. We learn of their valuable contributions in building and farming and we read also of their sufferng by way of government legislation of the Exclusion Acts. The book concludes with information about the integration of Chinese Americans into the mainstream of American life. This is a serious and well-documented book. (14 and up)

Count on Your Fingers African Style, *by Claudia Zaslavsky. Illustrated by Jerry Pinkney. T.Y. Crowell, 1980. $8.95*

Fingers have always been used for reckoning, but among the African peoples like the Masai, the Taita, the Zulu, and others they have their special way for counting. The illustrations show scenes of the African marketplace. (5-8)

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Daddy Is a Monster Sometimes, *by John Steptoe. Illustrated by the author. Lippincott, 1980. $8.95; $8.79*

When Bweela and brother Javaka are messy or noisy, Daddy, ordinarily, a loving black single parent, turns into a "monster"—in the kids' eyes and, literally, in author-artist Steptoe's striking illustrations. Steptoe has a fine ear for black speech patterns and, as a single father himself, a keen eye for the kind of annoying-to-adults behavior that's at the root of most routine parent-child clashes. (6-8)

Don't Explain: A Song of Billie Holiday, *by Alexis De Veaux. Harper & Row. $7.95*

A prose poem which, with its jazz-like rhythms, wonderfully conveys the life and spirit of the gifted jazz singer, Billie Holiday. It deals honestly with the problems of her drug addiction in the context of post-world war II America and the music world of that time. Her musical artistry was unique, her life was tragic, and this book captures the essence of both. (14 and up)

Finders Weepers, *by Miriam Chaikin. Drawings by Richard Egielski. Harper & Row, 1980. $8.95*

Molly, a young Jewish girl in Brooklyn in the 1930s, is happy in her close family and with her school friends. When she finds a ring belonging to a schoolmate who is a refugee from Hitler's Germany she has to struggle with her conscience about keeping it as the important Day of Atonement, Yom Kippur, draws near. (8-12)

Flames in the Forest, *by Ruskin Bond. Illustrated by Valerie Littlewood. Julie McCrae Books, distributed by Franklin Watts, Inc. 1980. $5.95*

A schoolboy and a young laborer team up to outrace a spreading forest fire in this British import, set in India, which boasts action, authentic local color and an accessible large-print format. (6-8)

A Gift for Mama, *by Esther Hautzig. Illustrated by Donna Diamond. Viking, 1981. $8.95*

Sara's handmade gifts were always less than perfect, yet Mama seemed to prefer them made by Sara's own hands. This year, however, Sara yearns to buy a gift — a pair of satin slippers for her mother. With no money, initially, Sara strives to satisfy her wishes and her mother. Young readers will identify with the warmth of Sara's family circle in this portrayal of a Jewish family in Poland during the 1940s. (8-10)

Growing up Masai, *by Tom Shachtman. Photographs by Donn Renn. Macmillan, 1981. $8.95*

An engaging introduction to the unchanging aspects of Masai daily life. Black-and-white photographs—including splendid shots of local savanna animals—help convey a culture in which basic patterns (strictly-defined men's and women's work) and processes (cattle herding, building grass huts, storytelling) have remained the same for a thousand years. (8-12)

Selected by . . .

Edith G. Selig, Supervisor
Lillian Morrison, Coordinator of Young Adult Services, The New York Public Library
Pamela D. Pollack, Book Review Editor, *School Library Journal*
R. Bryan Roberts, Coordinator, Programs and Services Department, Queens Borough Public Library
Barbara Rollock, Coordinator of Children's Services, The New York Public Library
Roslyn Rubinstein, Head, Young Adult Division, Central Library, Queens Borough Public Library
Lillian Shapiro, School Library Consultant

Immigrant Kids, *by Russell Freedman. E.P. Dutton, 1980. $9.95*

In old photos of children who came to America with their parents in the later 1800s and early 1900s from every corner of Europe, the camera catches them in the hardships of tenement life and child labor, and in the joys of street games and amusement parks. (8-12)

Kitty in the Summer, *by Judy Delton. Illustrated by Charles Robinson. Houghton Mifflin, 1980. $6.95*

In the second installment of Delton's heartwarming saga of a Midwestern German-Catholic girlhood in the '40s, Kitty learns not to stick up her nose at a dirty, down-at-the-heels immigrant family. (8-10)

Letters to My Israeli Sons, *by Lynne Reid Banks. Franklin Watts, Inc., 1980. $10.95*

An overview of the history of the Jewish people with a special emphasis on the modern state of Israel. Written by an Englishwoman married to an Israeli, as a gift to her children, this is a highly readable account of a complex subject. (14 and up)

Little, Little, *by M.E. Kerr. Harper & Row, 1981. $8.95*

This wonderfully upbeat fable about the courting ordeals of dwarfs in upstate New York leaves us with a moral: Different physical appearances often veil the significance of the inner being. (12 and up)

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A Long Way from Home, *by Maureen Crane Wartski. Westminster, 1980. $9.95*

The adjustments and prejudices encountered by immigrant groups in a new country are sympathetically told through the story of young street-wise Vietnamese refugee Kien, who, in his escape from an American bully, arrives at a Vietnamese fishing community. There, his fellow Vietnamese represent a threat to the local residents but Kien helps in the solution of the problems between the two groups. His own decision to return to his American adoptive family caps a look at some of the problems of the Asian boat people. (12-14)

Mary, *by Mary E. Mebane. Viking, 1981. $12.95*

Growing up black and female in North Carolina during the depression was a world without options, it seemed. But with intelligence, persistence and a free spirit, Mary achieved top academic honors in college—and a way out. A biography rich in folkways and tradition. (14 and up)

Modern Irish Short Stories. *Edited by Ben Forkner. Viking, 1980. $14.95*

In a land where speech and story have always been a dominant form of entertainment, it is no surprise to find such rich details of Irish society told so wittily and well by 26 noted 20th century writers. (14 and up)

No. 12 Kaiserhofstrasse, *by Valentin Senger. E.P. Dutton, 1980, $10.95*

The remarkable account of a German Jewish family who managed to survive the Holocaust without fleeing or going underground. This unusual document of one family's ordeal is seen through the eyes of their teenage son. (14 and up)

Only Love, *by Susan Sallis. Harper & Row, 1980. $8.95*

Fran and Lucas meet and fall in love while both are hospitalized and confined to wheelchairs. She is energetic and full of life; he is withdrawn and full of anger. Their love overcomes their handicaps and changes their lives. A heartrending love story . . . and much more. (12-14)

A Russian Farewell, *by Leonard Everett Fisher. Four Winds Press, 1980. $9.95*

The Shapiro family owned a delicatessen in the small Russian town of Krolovets. They were respected by their neighbors, non-Jewish as well as Jewish, but matters changed when Jews became scapegoats during the Czar's losing war with Japan. After mob attacks and pogroms, they decide to leave for America. This family is representative of many who emigrated from Russia after 1880. A simply told fictional account based on historical fact. (10-14)

South Africa: Coming of Age Under Apartheid, *by Jason Laure and Ettagale Laure; photographs by Jason Laure. Farrar, Straus & Giroux, 1980. $13.95*

A short historical review of South African history precedes eight views of contemporary South Africans of different ethnic backgrounds. The young people's activities and reactions to their country's policies is stated and a discussion of the impact on their lives is included. This is an interesting update on the racial and political problems of this country. (12 and up)

This Song Remembers, *edited by Jane B. Katz. Houghton Mifflin, 1980. $8.95*

The arts have always played a vital part in Native American life. Here twenty contemporary American Indian artists tell of their lives, their personal experiences, their work, their hopes. They are involved in a variety of fields—the visual arts, the performing arts, literature—and all are intensely aware of their heritage and its influence. Photos of the artists and examples of their work are included, as well as background material and comment by the editor. (12 and up)

A Way of His Own, *by T.A. Dyer. Houghton, Mifflin, 1981. $7.95*

Barely subsisting themselves, a band of Native American nomads rejects a crippled lad who can't keep up and whom they blame for their bad luck. Exiled, left to die, Shutok, a victim of prejudice and superstitution, miraculously survives the winter and, as a shaman, commands the respect of his returning tribe. A powerful novel with a sympathetic hero, grimly realistic background and well-developed suspense. (10-14)

For the complete "Human Family" book list write to:
The National Conference of Christians and Jews, 43 W. 57th St., New York, N.Y. 10019

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Religious Book Week: CRITICS' CHOICES

George G. Higgins

AMERICAN CATHOLICS: A History of the Roman Catholic Community in the United States, by James Hennesey, S.J. (Oxford University Press, $19.95, 398 pp.).

Father Hennesey's compact but easy-to-read history of American Catholicism from colonial days to 1981 is literally unique, one of a kind. This is not to denigrate earlier one-volume histories written by the late Theodore Maynard, for example, and the late Thomas T. McAvoy, C.S.C., but simply to say that Hennesey's book clearly supersedes them in every respect and now has the field all to itself. There is nothing else quite like it on the market. Though made to order for classroom use in those few seminaries, colleges, and universities which, praise the Lord, are still offering a full credit course in American church history, it is not your typical stodgy textbook. His book is a delight to read.

The Call to Conversion: Recovering the Gospel For These Times, by Jim Wallis (Harper & Row, $9.95, 190 pp.).

Some, but not all, of the so-called electronic preachers, who are currently getting far too much publicity for their own spiritual good, have given the evangelical movement in this country an undeservedly bad name. Wallis's deeply moving treatise on the true meaning of authentic evangelical conversion should go far towards redeeming the movement's tarnished reputation and restoring evangelism to its rightful place of honor in a society which has much to learn from it and stands in dire need of its theological and pastoral insights.

Wallis, a founder of the Sojourners Community in Washington, D.C. and the editor of *Sojourners* magazine, has completely broken with right-wing culture-bound revivalism. He calls not for another "revival," but for conversion in the most profound theological sense of the word. While lamenting the all too common split between personal faith and social action, he warns that the solution is not merely a matter of putting the two halves together. We need more faith, he says, "that is rooted in the essential unity of the gospel." Like his Roman Catholic counterpart, Father Henri Nouwen, I consider Wallis's new book "the most compelling and challenging invitation to conversion" that I have read in recent years.

The Captive Mind, by Czeslaw Milosz (Vintage Books, $4.95, 251 pp.). *Native Realm: A Search for Self-Definition*, by Czeslaw Milosz. (University of California, $7.95, 300 pp.).

Last October I had the rewarding experience of attending the first national congress of the Polish labor movement, Solidarity, in Gdansk. Since returning to Washington, I have tried to make up for lost time by reading a number of books about Polish life and culture and about the Soviet Communist Empire which I should have read, and regret not having read, before going to Gdansk. I would especially recommend the two books by Czeslaw Milosz listed above. First published in 1951 and 1968, respectively, they are still as timely as ever, in fact even more so now that Solidarity has been temporarily suppressed by military force. Fortunately both volumes were recently republished in attractive and relatively inexpensive soft-cover editions and thus can properly be listed here as current books.

Milosz, who was exiled from Poland some years ago and is currently Professor of Slavic Languages and Literature at Berkeley, is one of the world's most renowned poets and the recipient of the 1980 Nobel Prize for Literature. But he is also a most perceptive political commentator and a master at explaining what happens to the human mind under totalitarianism and why, how, and at what a terrible price so many Eastern European (and even Western) intellectuals have embraced it.

The Pope's Divisions: The Roman Catholic Church Today, by Peter Nichols. (Holt, Rinehart and Winston, $16.95, 382 pp.).

A few years ago the *London Times* was shut down for many months because of an intractable labor-management dispute. Though that was admittedly a tragedy of sorts for all concerned, it made it possible for *Times* correspondent Peter Nichols, who has been covering Rome and the Vatican for almost twenty-five years, to go around the world and examine through his sympathetic Church of England eyes the posture of Roman Catholicism as it faces up to the disconcerting challenges of modernity. I must say that Nichols used his enforced sabbatical very well indeed. His panoramic survey of Roman Catholicism in Africa, South and Central America, the United States, Canada, Ireland, Western Europe, and the Iron Curtain countries is a most impressive *tour de force*, the best book of its kind that I have come across in any language.

Notes on Moral Theology: 1965 Through 1980, by Richard A. McCormick, S.J. (University Press of America, $24.50 cloth, $15 paper, 892 pp.).

For more than fifteen years Father Richard McCormick, S.J., of the Kennedy Institute (Georgetown University) and Woodstock Theological Center has been writing the annual "Notes on Moral Theology" for the Jesuit quarterly, *Theological Studies*. Thanks to a generous subsidy from the Chicago Province of the Society of Jesus, he has been able to reproduce them here in one volume of almost nine hundred pages, with a very detailed index, at the ridiculously low price of $15 for the soft cover edition. McCormick's long-waited one-volume compilation of his *Notes*, surveying year by year all of the more important literature in moral theology in several different languages, is an indispensable reference work and would be a giveaway at triple its actual price. It will be welcomed, however, not only by professional

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theologians and reference librarians, but by the general reading public as well. In fact, I suspect that McCormick was anxious to publish his *Notes* in one volume primarily for the convenience of the latter audience.

McCormick is a first-rate scholar, one of the leading Roman Catholic moral theologians not only in the United States but in the Church Universal. He is more than a scholar, however; he is a consummate gentleman even, or especially, when he feels compelled to take issue with one of his peers or to state his disagreement with the magisterium on matters which are properly open to dissent. He wears his scholarship very lightly and with becoming intellectual modesty and has never been known to indulge in self-righteous indignation or to savage an opponent. May he continue to favor us with his Moral Notes for at least another fifteen years. What would we do without them?

Lois Spear

THE DIOCESAN newspaper staff sees Catholics from the often frustrating perspective of letters to the editor, telephone calls, etc. However, letters to the editor indicate a desire, often inchoate, for books on personal prayer and spiritual growth. *Lift Up Your Eyes to the Mountain: A Guide to the Spiritual Life*, by Father David M. Knight (Dimension Books, $8.95, 174 pp.) offers a good overview of the heights and troughs of the spiritual life, along with some practical hints for growth in prayer. The book has decided merit even though it is marred by sexist language and a tendency to think of God only in anthropomorphic terms.

Richard P. McBrien's column in the diocesan paper never fails to draw reactions, chiefly from his critics. The old debate between so-called pre- and post-Vatican II Catholics continues. McBrien's recent work, *Catholicism: Study Edition* (Winston, $24.50, 1186 pp., 80-pp index/glossary) is now in a one-volume paperback edition. It is valuable for its readability, synthesis of the historical background of Vatican II, and its attempts to deal with issues facing the contemporary church.

Experience with other cultures or subcultures, for many Catholics, has radicalized the Gospel in their own lives. For centuries, women have been a subculture so victimized that they have seen themselves totally through the eyes of the dominant sex. *Women and Religion in America:* Vol. 1, *The Nineteenth Century, a Documentary History*, Rosemary Radford Ruether and Rosemary Skinner Keller, general editors (Harper & Row, $14.95, 353 pp.) won't fill the gap in women's studies, but it does add facts to the historical record. The essay by Mary Ewens, OP, is particularly gratifying for documenting the role of women religious in spreading the Catholic faith in this country.

It is the labor of the Catholic laity that will return a sense of shared values to the streets and public forums of the United States. Parker J. Palmer's *The Company of Strangers, Christians and the Renewal of America's Public Life*, (Crossroad, $10.95, 169 pp.) explains that the American ideal of privacy can be a selfish retreat from public responsibility. Christians, he suggests, ought to let their private life spill over into the public sector. Ecumenical worship services, performances, displays, etc. in our ubiquitous malls; street festivals; and street-corner soapbox oratory, he suggests, are some of the means for a Christian re-entry into public life.

Harvey Cox

HEAVY TO HOLD and utterly thorough, still Owen Chadwick's *The Popes and European Revolution* (Clarendon Press, Oxford, $84, 646 pp.) is splendid in every way and richly readable. Although it covers only the period 1789 to 1815 (other volumes in the same series will explore subsequent periods) the book tells "what Catholicism was like before the deluge and what it was like after." It includes a long chapter on the stormy story of the Jesuits including an informative section on the utopian "reductions" in Paraguay. In what sounds like a snippet from the current press it describes how the bishops handled the outbreak of guerrilla war, sometimes led by priests, against the Napoleonic occupation of Italy. Someday I must be sure to ask my psychoanalyst why a Baptist like me can get so completely absorbed in the intricacies of Catholic political and ecclesial history. Reading this book was no task whatever. It is livelier than many a novel and it puts so much of the current controversy about Christianity's role in a revolutionary world in a clearer perspective.

Religion y Politica en America Central by Pablo Richard and Diego Irarrázaval (DEI: San Jose, Costa Rica 1981) is only sixty pages long and in Spanish. But it could be a sequel to Chadwick's book. Pablo Richard writes brilliantly about the history of the interpretation of popular religion and advocates a new stage in which this religion of the ordinary people is to be understood within the context of the current crisis in the entire civil polity and economic structure of Central America. Irarrázaval, a co-worker of Gustavo Guttierez, writes about saints and fiestas sympathetically from the perspective of liberation theology. This is only one of the excellent series of monographs now being produced by the Departamento Ecumenico de Investigaciones (Box 339, San Pedro de Montes de Oca, San Jose, Costa Rica).

Norman Gottwald's enormous (916 pages) *The Tribes of Yahweh: A Sociology of the Religion of Liberated Israel, 1250-1050 B.C.E.* ($19.95) has taken me over a year to read. (Orbis Press published it in 1979.) Gottwald is the first scholar I know of to have the *chutzpah* to draw on textual, archeological, *and* anthropological studies to suggest a new paradigm for the early history of Israel. He makes what to me seems like a persuasive case that the people who constituted the coalition that became "Israel" did not all come from Pharaoh's Egypt, nor did they drift in gradually from the hills (as more recent scholars have contended) but that they were mostly already in Palestine and came together as an alliance of independent rural peasants to

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resist the taxes and conscription being inflicted on them by vassal princes of the Egyptian empire. If Gottwald's thesis is accurate, then "liberation" theology is no recent invention but the oldest strand of biblical faith. Whether his thesis will stand up under the withering fire of more cautious critics remains to be seen.

Is Robert Stone's thrilling novel *A Flag for Sunrise* (Knopf, $13.95, 439 pp.) a religious book? It's about an alcoholic Catholic, former CIA agent; a disillusioned radical nun in a revolutionary Central American republic; a crazed speed freak Coast Guard deserter — and the specters of emptiness, cruelty, and violence. Stone is coming on fast as one of the best American novelists going, and he is onto some subjects that are going to be bothering a lot of us for some time to come.

John A. Coleman

I CANNOT find words adequate enough to praise the achievement and wisdom of Alasdair MacIntyre's *After Virtue* (University of Notre Dame Press, $15.95, 252 pp.). His thesis is that we possess only fragments of a morality because the Enlightenment project of basing ethics on "universal" reason alone was bound to fail, yielding mere "decisionism." Almost uniquely among moral philosophers, MacIntyre grounds his ideas in history and a tutored sociological imagination. He correctly sees that "a moral philosophy characteristically presupposes a sociology" and vice versa. Small wonder that sociologists at Berkeley and Stanford are paying a great deal of attention to this book.

Key elements in MacIntyre's retrieval of the notion of virtue are his concepts of "a practice," the inevitable tension between a social practice and institutions, the need to locate ethics in a narrative framework and what constitutes a *living* tradition. MacIntyre explicitly rejects both Aristotle's a-historicism and his organic teleology. He mounts, instead, a modern *social* concept of teleology.

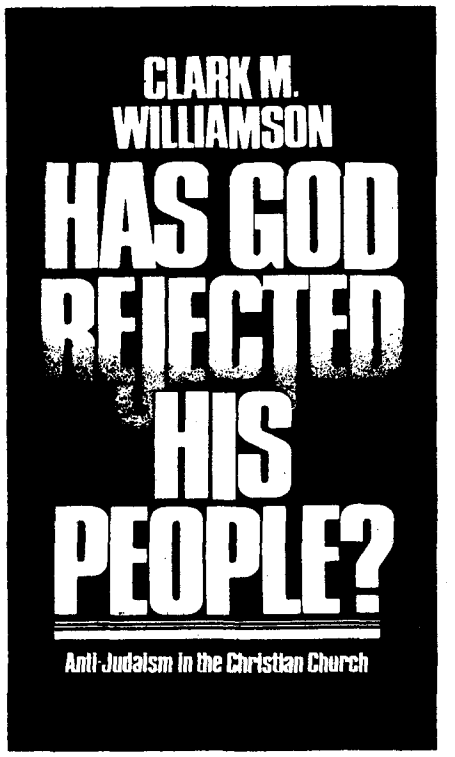
MacIntyre's is a radical book. It is deeply modern in taking pluralism, conflict, and history seriously. I have long since learned to apply as a touchstone for reading any moral account MacIntyre's sociologically informed criterion: "All morality is always to some degree tied to the socially local and particular, and the aspirations of the morality of modernity to a universality freed from all particularity is an illusion." In final paragraphs he suggests a radical social praxis. The barbarians have been governing us for quite some time although we are unconscious of it. "We are waiting not for a Godot but for another — doubtless different — St. Benedict."

I would suggest three companion books to MacIntyre's. Stanley Hauerwas's *A Community of Character* (University of Notre Dame Press, $7.95, 298 pp.) explicitly builds his Christian theology of virtue on MacIntyre's scheme. What Hauerwas has to say about family, sex, and abortion is wise, fresh, and evangelical. Since Catholic moralists cannot candidly speak their full minds on these matters we should rejoice that other Christian ethicists are seeking a way out of the sterile debate between individualist permissiveness vs. absolutist rigidity.

I have never been disappointed in anything Wilfred Cantwell Smith has written. His latest book, *Toward a World Theology* (Westminster, $18.95, 206 pp.) insists that embracing particularity, historicity, and tradition is essential for any vivid moral and religious life. Smith deals, in interlude chapters, with method for the humane sciences (he is a comparative historian of world religions) for the study of religion. No one who reads his two chapters, "A 'Christian' Theology of Comparative Religion?" and "A Theology of Comparative Religion *for* Christians" will ever again feel comfortable with the objectifying imperialism implicit in the phrase, "the anonymous Christian."

The dialogue with the world religions increasingly takes place on the home front. Jacob Needleman points to its religious challenge to Christianity in *Lost Christianity* (Doubleday, $9.95, 240 pp.). Needleman calls for the spiritual praxis of an "intermediate Christianity"

A PROVOCATIVE EXAMINATION



Clark M. Williamson says Anti-Semitism is Anti-Christian

Shock, remorse, and repentance will result for many Christians who read this eye-opening book. Those who view the Nazi Holocaust with horror may be surprised to discover that anti-Judaism was a destructive force even in first-century Christianity.

Dr. Williamson probes New Testament writings, the continuing undermining of Jewish rights through the centuries, including the Holocaust; and suggests some positive actions for the future.

Read it! Find out why you may need to once more "go home to Judah." Paper, $7.95

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by which one seeks "a gathered attention that is directed simultaneously to the spirit *and* the body." He asks that we attend to "becoming a self or soul" before we talk too soon about union with God. "Not even God himself can help a man who has no attention." I would make Needleman's book required reading for anyone interested in Catholic spiritual direction and the cultural revival of interiority in the West.

Carolyn Osiek

FOR THOSE INTERESTED in the study of the gospels in their geographical and historical setting, Bruce Schein's *Following the Way: The Setting of John's Gospel* (Augsburg, $12.50, 223 pp.) provides a chapter-by-chapter guide to the sites associated with the events narrated by John. With a creativity that reveals his intimate knowledge of the land and its history, the author traces the journeys of Jesus up and down the country, giving background on earlier biblical events that happened there and describing the countryside, cities, and towns as they would have appeared in the time of Jesus. A variety of well-chosen photographs and drawings heighten the "You are there" impression as the text meditatively follows the ministry of Jesus as portrayed by John.

The Holy City itself is the focus for Richard M. Mackowski, S.J., in *Jerusalem, City of Jesus* (Eerdmans, $29.95, 221 pp.). The subtitle explains the scope of the book: *An Exploration of the Traditions, Writings, and Remains of the Holy City from the Time of Christ.* Archeology, literature, and superior photography (by professional Garo Nalbandian) are brought together to examine roads, walls, gates, reservoirs, palaces, and traditional sites of the Last Supper, Crucifixion, and Resurrection, all with a view to giving the reader both a vivid impression of "what it was really like" and some idea of the critical questions involved. This book is considerably more detailed than Schein's and enters far more into questions disputed by historians — a real enjoyment for those seriously interested in learning more about the background of the gospel narratives.

The role of wealth and possessions vis-à-vis responsibility to the poor is a perennial dilemma in the Christian life. Two recent books tackle the issue in helpful and enlightening ways. In *Sharing Possessions: Mandate and Symbol of Faith* (Overtures to Biblical Theology, Fortress, $8.95, 160 pp.), Luke T. Johnson examines the biblical mandate to give of one's property, especially as it occurs in the Gospel of Luke, and sensitively interprets it in the light of scriptural ethics and theology. Possessions are shown to function symbolically as extensions of the self, so that dispossession carries with it faith implications that go to the core of one's relationship to the world and to God. In extraordinarily lucid style, Johnson explores these implications and leaves the reader challenged to seek ways of personal implementation.

For those who wish to pursue in further depth the biblical theology of wealth and poverty, Walter E. Pilgrim's *Good News to the Poor: Wealth and Poverty in Luke-Acts* (Augsburg, $7.95, 198 pp.) offers an excellent opportunity. The first part of the book gives a comprehensive survey of biblical literature on the topic from the Pentateuch to Jesus. In the second part, Luke's warning on the danger of riches and the radical call to dispossession and almsgiving are excellently developed, with a well-placed admonition to keep alive the social dimension of the gospel in the face of a marked first-world tendency to internalization and spiritualization of the evangelical challenge.

John J. McNeill

MY OWN PERSONAL spiritual needs, as well as the needs I have in my work as a therapist, were best met during the past year by those spiritual readings which fed a growing sense of spiritual autonomy and pointed to a deeper understanding and practice of compassion. As a therapist I am well aware that human development, including spiritual development, is always toward autonomy and self-governing, and away from letting our lives be determined by outside expectations rather than inner convictions. This psychological insight found superb theological support in Edward Schillebeeckx's book: *Ministry: Leadership in the Community of Jesus Christ* (Crossroad, $12.95, 165 pp.). This book testifies to the dynamic presence of the Holy Spirit within the grass-roots communities of the church throughout history and today, raising up new forms of ministry and breaking down old barriers. "Christian obedience is also listening, so as to be involved in the *kairos* or the moment of grace of a particular time, listening in obedience to the suffering of human beings and the seeds of a Christian community and then performing specific actions in conformity to this 'voice of God'."

The conclusion I was led to by Schillebeeckx was the need for a deeper personal spiritual life, a renewed openness to the voice of the Spirit. Two small works from the pen of Henri J.M. Nouwen, *Making All Things New: An Invitation to the Spiritual Life* (Harper & Row, 95 pp.) and *The Way of the Heart: Desert Spirituality and Contemporary Ministry* (Seabury, $7.95, 95 pp.) were especially useful because of the clear, precise, biblically-founded guidance for developing an autonomous spiritual life, a disciplined way of "listening to the spirit." Nouwen skillfully blends his knowledge of psychological growth with the great Christian traditions of spiritual development.

Again, at a time when, both in church and state, a prophetic ministry of compassion and liberation becomes increasingly more difficult, those books which have supported such a ministry have been particularly welcome. First of all I wish to cite another major scholarly work of Edward Schillebeeckx, *Christ: The Experience of Jesus Christ as Lord* (Crossroad, $29.50, 925 pp.). The fourth part of that book: "God's Glory and Man's Truth, Well-being and Happiness," represents a new *summa theologica* based on the biblical Jesus's life and the pertinence of that meaning to us today. What stands out dramatically in Schillebeeckx's biblical theology is the under-

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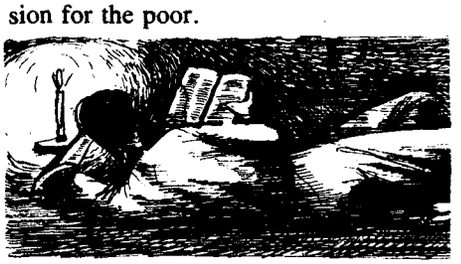
standing of Jesus as totally committed to overcoming human suffering. "Jesus's death was no historical accident. For him, the universality of the saving nearness of God was made present through a historical life of care for his fellow men. . . . Jesus was evidently little interested whether this suffering was the consequence of sin or was innocent suffering. He identified with the sufferer — *saddiq* or not, neither piety nor lack of piety set any limits to his approach. . . . Anyone who sets no limits to his sacrifice for the suffering of others will sooner or later pay with his life — even today. Jesus came to terms with this." (I hope some day soon Schillebeeckx will find a translator who is sensitive to sexist language.)

Another book which I found extraordinarily timely is *Compassion: A Reflection on the Christian Life* (Doubleday, $12.95, 142 pp.). This book, coauthored by Donald P. McNeill (no relative), Douglas A. Morrison, and Henri J.M. Nouwen is the best theological and pastoral work on the theme of compassion I am aware of to date. The authors explore the biblical evidence for compassion as the central reality of Christian faith. They explore the conditions of possibility for compassion as a way of life, e.g., community, and the temptations and pitfalls which await those who attempt a compassionate life style such as activism, burn-out, self-righteousness, etc. A true Christian compassionate life can only be based authentically "on a grateful, free and joyous expression of the great encounter with the compassionate God."

In the light of Schillebeeckx's prophetic words, a special feature of *Compassion* are the drawings of Joel Filartiga of Paraguay who through them expressed his compassion for the poor of Paraguay, and his sorrow for the death of his seventeen-year-old son, Joelito, tortured to death because of his father's compassion for the poor.



Mary Gerhart

LOOKING FOR books to take you to the heart of their matter? The following three will do just that.

The Analogical Imagination: Christian Theology and the Culture of Pluralism (Crossroad, $24.50, 467 pp.) by David Tracy has been reviewed for many theological concerns, but it warrants special comment on its creative use of hermeneutical method. Memorializing the ambiguity which attends our relationship to the tradition(s) into which we are born, Tracy calls for a "disciplined and responsive conversation" — minimally to free ourselves from the "negative realities" of our tradition and maximally to discover its truth. "Disciplined" means allowing questions to take over as questions do in genuine conversation. "Disciplined" also means fidelity to contemporary disciplines, such as literary criticism — disciplines which inform and are informed by the "historical movement" of conversation. Literary questions provide dominant chords in Tracy's theological argument. His distillations of major approaches in literary criticism enable fresh appraisals of our understanding of what it means to have "an original experience of art." Chapter eight is a coup-de-maître: a daring literary-and-critical systematics of culture in which he brings together such diverse figures as Hegel and Truffaut; Arendt, Steiner, and Habermas; Derrida, Joyce, Benjamin and Nietzsche — and others — to disclose what he calls the uncanniness of our situation. This book celebrates and illustrates the power of imagination.

The Art of Biblical Narrative (Basic Books, $13.95, 195 pp.) by Robert Alter opens the Hebrew Testament to new, sometimes astonishing lucidity. His account of the Tamar story, for example, solves the problem of the significance of its being inserted between two parts of the Joseph story in Genesis 37 and 39.

I do wish, however, that Alter were more generous in explicating the literary critical method he uses so effectively. He

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likens his approach to traditional Midrashic commentary and lists devices such as repetition, parallelism, and irony as sufficient to explain what he finds the author (or the redactionist) to have done in the text. But his assault on contemporary literary critical methodology seems unnecessarily vexatious and blinds him to questionable assumptions of his own.

This shortcoming aside, Alter has written one of the most lively and engaging books on the Bible in recent years. This book radiates the glory of ingenuity.

Desire in Language: A Semiotic Approach to Literature and Art (Columbia, $14.95, 305 pp.) by Julia Kristeva is a collection of essays written over the last ten years. They draw from many disciplines and range from formal structuralist analysis to inventive hypotheses which conspire to cast new light on whatever is in danger of becoming staid. For Kristeva, writing is a "ridge where the historical becoming of the subject is affirmed."

Kristeva's preface on the history of structuralism and her own intellectual itinerary during the seventies and Leon Roudiez's valuable introduction on the differences among the French structuralists unify the essays. On religion, I find Kristeva to be deconstructionist and as such to provide a detour to more authentic understanding that is worth taking.

These three books, taken together, display the spectrum of the hermeneutical, the literary critical, and the deconstructionist at their best. In them we have both the artistic control and the exuberance of Judy Garland's Carnegie Hall concert — let's "sing 'em all and stay all night!"

Bernard Cooke

IN SOME WAYS the most satisfying religious book this past year for me was Edward Schillebeeckx's thin volume *Ministry* (Crossroad, $12.95, 165 pp.). What was refreshing about the book was the frankness with which Schillebeeckx discussed leadership within the Catholic church. If read carefully, this book can help lead Catholics to a deeper level of Eucharistic worship. Moreover, it challenges those in high places who make policy governing official ministry in the church: is the fundamental objective of such policy the good of Christian communities or the preservation of ecclesiastical structures?

Another worthwhile book, even enjoyable despite its bulk and complicated contents, was Hans Küng's *Does God Exist?* (Doubleday, $17.50, 839 pp.). Present discussion of the "God question" is often abstruse and seldom situated in the full context of modern philosophical developments. Küng's book, with its clear description of modern thought about the divine, is a great help in thinking through a personal response to contemporary agnosticism. I suspect there are many well-educated Christians for whom God's existence is a very real issue, and who have no ready means of satisfying their questions. For them this book should be a treasure; I know of no better introduction to modern thought about God.

One of the things that appealed to me in Küng's book was the competence that underpinned his balanced judgments of the issues at stake. This same attribute made Arthur McGovern's *Marxism, An American Christian Perspective* (Orbis, $12.95, 339 pp.) a very satisfying experience; it was one of those books from a previous year that one finally decides must be read. When one thinks of the creative religious reflection associated with "liberation theology," McGovern's book qualifies as important religious reading. There is so much superficial writing (and talking) about Christianity and Marxism that it is a real joy to find a book like this — open, candid, knowledgeable, and intelligently critical.

If McGovern's book needs to be justified as "religious reading," the same is probably more true of Madonna Kolbenschlag's *Kiss Sleeping Beauty Goodbye* (Doubleday $8.95, 244 pp.) — another slightly older (1979) book that I only discovered in 1981. While it may not be "religious" in the sense of pious reading, it is an eloquent instance of the profound attempt by awakened Christian women to find a spirituality that is authentic for them as women and Christians. The religious understandings and attitudes for which it is reaching are not limited to women, though the book is obviously directed more immediately to women. All genuine Christian faith is challenged by the issues this book raises: the fundamental need to which it points is the need for Christian faith to become humanly mature. In its own indispensable way, Kolbenschlag's book helped me deal a bit more understandingly with the question we all face: how can we really be Christian and a part of today's changing world?

Francine Cardman

THE REJOINING of theology and spirituality is one of the important projects facing Christian faith and practice today. Their continued separation frustrates efforts to make the practical and theoretical connections between faith and responsibility for history;it also allows spirituality to be turned into a hot item of religious consumerism, divorced from the real world of politics and pain. Several recent works help to forward the project of reintegration.

In Christian Spirituality:*A Theological History from the New Testament to Luther and St. John of the Cross* (John Knox Press, $7.95, 193 pp.), Rowan Williams ably treats both historical context and the personal and theological matrix out of which particular spiritualities took form. He writes with clarity and insight, illuminating the persons and movements he considers against the backdrop of their world. One comes away from this work with a sense of the many possible shapes of Christian life.

Peter Brown has drawn a vivid picture of one of these characteristic shapes in *The Cult of the Saints: Its Rise and Function in Latin Christianity* (University of Chicago, $15, 187 pp.). With his usual careful attention to the significant detail and with a fine sense for the psychological and social meaning of religious practices, Brown shows that the cult of the saints wasn't merely "popular religion"

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but the province of ordinary folk and the intellectual elite alike. He thus refutes a cherished assumption of the spirituality-theology dichotomy as he also delineates the continuities and discontinuities between the declining classical world and the new Christian culture that was replacing it.

The products of that new culture—spiritualized politics, Christian anti-Judaism, oppression of women, domination of nature—are critiqued by Rosemary Ruether in *To Change the World: Christology as Cultural Criticism* (Crossroad, $8.95, 80 pp.). She has treated these themes in other books and essays; what is new here is the use of christology as the principle as well as the object of her critique. These brief chapters suggest the beginning points for a reconstruction of Christian theology in light of the pressing "questions of human justice and survival" today. Ruether's argument is provocative, occasionally overstated, and must be taken seriously.

Finally, in a quite different vein, Frederick Buechner's haunting, lyric recreation of the life of a twelfth-century English hermit, *Godric* (Atheneum, $10.95, 178 pp.), is a striking depiction of a world in which the integrity of theology and spirituality were still taken for granted. Peddler, merchant seaman, pilgrim and perhaps pirate, ultimately hermit; roguish, conniving, irascible, repentant, gentle, fierce: Godric is compelling in his struggle for sanctity. Buechner's retelling draws reader/listener into the world of his words, a world and language so strangely and strongly evocative they would seem to be Godric's own.

Elisabeth & Francis Schussler Fiorenza

THE TERRAIN of contemporary theology is brilliantly laid out by David Tracy's *The Analogical Imagination* (Crossroad, $24.50, 467 pp.). Tracy argues that theology facing our culture of pluralism should not withdraw into an enclave, but should engage in public discourse. Theology has in fact three publics: the academy, the church, and society, Different criteria and distinct divisions of theology address each public. Another typology shows the differences of theology based upon manifestation (a more adequate concept than the more subjective experience), proclamation, and praxis. Tracy's own understanding of theology as hermeneutic and his focus on the meaning of theological classics indicates how he seeks to link proclamation and manifestation. He thereby downplays the role of praxis as a theological criterion, but underscores the disclosure of meaning and truth of classic theological texts. His work is more immediately and explicitly addressed to the academy than to the church or to societal praxis.

The role of the church and praxis dominates much more David N. Power's *Gifts That Differ: Lay Ministries Established and Unestablished* (Pueblo, $8.95, 179 pp. paper). Although Schillebeeckx's *Ministry* has received much more public attention, Power's book is much more comprehensive in its analysis of the church's ministry, mission, and liturgy. Although it discusses the emergence of new lay ministries in the church, the book is more than just another book on ministry. What is taking place in the contemporary church is not simply the addition of new ministries nor merely the increase of lay involvement, but a new vision of the church with its ministry and mission. The book first surveys the documents and facts of post-conciliar developments. Highly informative is the data gathered not merely from North American or European developments, but also from Asia, Africa, and Latin America. His survey of this praxis is as provocative as it is illuminating. Unfortunately, the leadership of women in developing new ministries is not surveyed. This new praxis, however, is in search of a theology. After a sketch of theology before and after Vatican II Power returns to the tradition and to the New Testament to diagnose processes of change and diverse patterns of minis-

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tries. Finally, he discerns how the vision of the church as the people of God affects ministries and rites, social mission, and liturgical praxis.

Feminism and Process Thought (Edwin Mellen, P.O. Box 450, Lewiston, N.Y. 14092, $11.95, 139 pp. paper, edited by Sheila Greeve Davaney) challenges us to formulate a wholistic rather than dualistic vision of reality. Whereas process thought offers a metaphysical system that starts with the experiencing subjects shaped but not totally determined by the past, feminist thought reclaims the right of women to define self as self-creating subjects and to participate in the intellectual interpretations of reality. Especially significant are Valerie Saiving's explorations of the concept of androgyny, John Cobb's revision of his own work in terms of feminist thought, and Jean Labert's application of feminist and process perspectives to the complicated moral discussion of pregnancy and abortion. Although all the authors stress the significance of process thought for social change, the interaction between dualistic philosophical categories and patriarchical societal-political structures needs further exploration.

A team of "patristic" scholars has for the first time made available in a handy edition the lost tradition of early Christian women writers: *A Lost Tradition: Women Writers of the Early Church,* edited by Patricia Wilson-Kastner, et aliae. (University Press of America, $9.75, 180 pp. paper). The translations of Perpetua's Martyrdom, Proba's Cento, Egeria's Pilgrimage, and Eudokia's Life of St.Cyprian of Antioch are introduced by competent discussions of their historical and life contexts. This collection is not just of interest for historians of the early church, but helps us all to understand that the history of early Christianity may not be reduced to the "study of the fathers."

Walter Burghardt

FOUR OF MY favorite works of '81 dealt respectively with knowing and caring, with morality and ministry.

In contrast to the better known mysticisms of "unknowing," Thomas M. King details *Teilhard's Mysticism of Knowing* (Seabury, $14.95, 154 pp.). Teilhard's real significance is his "exuberant claim that in the very act of scientifically achieving, he knew God." His mysticism: there is a Knower within the knower. It is not so much I who see, as Humanity or God seeking expression through me. The pinnacle of self-consciousness is not the loneliness of the reflective Titan or identification in a collective Nirvana, but Christ as the union in which reflective centers are differentiated. Knowing is a ceaseless process of interchange between myself and a world incredibly alive. And the inner and outer worlds are not hostile, but the two loving hands of God. A difficult but rewarding book.

Story, scholarship, and personal experience are warmly wed in *Caring: How Can We Love One Another?* (Paulist, $6.95, 198 pp.), by Morton T. Kelsey, who confesses himself "only a beginner in the art of loving." He unfolds the fine art of loving ourselves, the importance of listening, the power of touch, the "Christian" devaluation of sex, love of the stranger. He closes with love's creative force: love creative of love, of faith and courage, of peace and joy, of God's presence. Among many striking insights: "There is an heroic vocation for genuine celibacy; it should not be degraded by those who take it on to avoid themselves."

A provocative, courageous book is Edward Schillebeeckx's *Ministry: Leadership in the Community of Jesus Christ* (Crossroad, $12.95, 165 pp.). Concerned over the number of communities that have no Eucharist because they have no priest, he traces the evolution of forms of ministry from the New Testament through Trent. The historical developments lead into, or confirm, his conviction that, for the good of the Christian community, we might have to return to the relative freedom of the first millennium, let leadership be reshaped by actual needs, separate the leadership roles that have gradually become the prerogative of the episcopally ordained priest. The book may well mean a "return to Rome" for the author, but the issues will remain, and they cannot be solved by sheer reaffirmation.

If you would grasp why intelligent Christian existence today is woven of complexity, invest in *Notes on Moral Theology 1965 through 1980*, by Richard A. McCormick, S.J. (University Press of America, $24.50, paper $15.00, 892 pp.). The annual "Notes" reproduced here from *Theological Studies* constitute an unparalleled history of the development of moral theology since Vatican II. No Catholic ethicist has reflected more consistently than McCormick on acute moral issues. He weds civilized dialogue to a humility born of the conviction that within a pilgrim church even a theologian is a pilgrim.

Arlene Swidler

CERTAINLY MY BEST bit of literary luck this year was stumbling upon F.E. Peters's *Ours* (Richard Marek, $11.95, 215 pp.). "Ours," as readers of the book soon learn, is what Jesuits call themselves; the rest of us out here in the world are externs. Peters, one of Ours for nine years, tells of "The making and unmaking of a Jesuit" with style, wit, and good humor. Only the final half-dozen pages deal with the Unmaking, with no recriminations, no bad feelings, neither rancor nor guilt. Most of *Ours* deals with the two-year novitiate, that wonderfully isolated world in which teenagers discover leg chains, recreate in assigned trios, and converse soberly and solidly on "the virtues of Ours, particularly the dead." The lapse of decades has given Peters a mellow perspective on his experiences, but the memories remain vivid—extern friends formerly of Ours assure me every detail is precisely right.

Still one of Ours, teaching Religious

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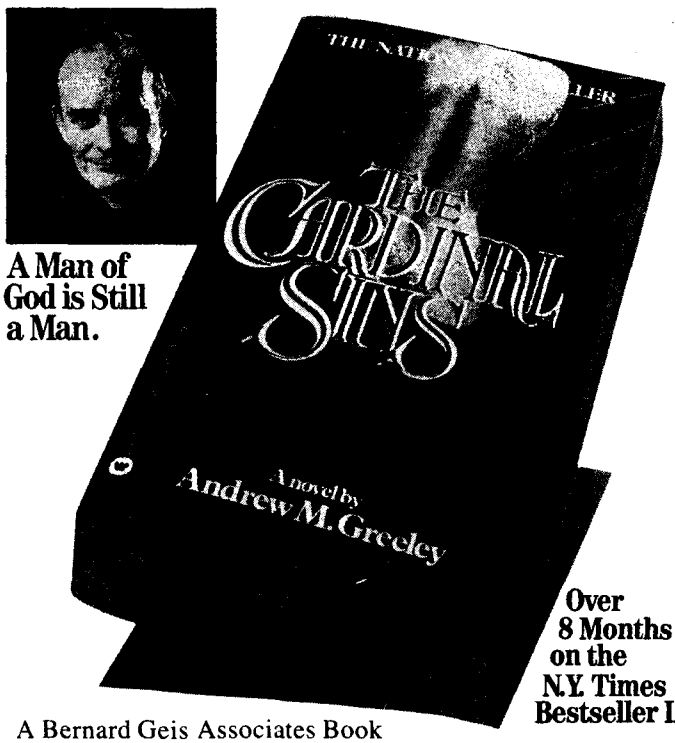
Studies at Sophia University in Tokyo, is William Johnston, author of *The Mirror Mind* (Harper & Row, $10.95, 181 pp.). In the lectures which make up this book Johnston continues sharing his thoughts and experiences of Buddhism as he lives out a dialogue. His use of Scripture and Catholic sources may be somewhat too uncritical for some readers, but to stand on solidly traditional ground is not a bad choice for someone building bridges. The insights into Christian thought and spirituality which Johnston draws from Zen and presents in his usual simple, readable style are as always worthwhile and practical — topics like the importance of the body in prayer, and reading (and body-reading) the Scriptures.

A fascinating book integrating an immense amount of scholarship is Marina Warner's *Joan of Arc* (Knopf, $19.95, 349 pp.), published on the 550th anniversary of the burning of this nineteen-year-old martyr at the stake. Joan has long intrigued such creative minds as Honegger, Claudel, Martha Graham, Maeterlinck, Schiller, Verdi, Tchaikovsky, Shaw. Warner's book traces and analyzes the intense interest in Joan from the time of her brief career up to the present; the martyr of the Inquisition has been seen variously as a type of the virgin, the prophetic visionary, the witch, the heretic, the androgyne, the Amazon, the saint, to name some of the categories Warner deals with in showing us how Joan has "extended the taxonomy of female types."

Stanley Hauerwas

MOST OF MY LIFE is spent reading novels because much of theology is so dreadful. I am not even sure myself whether I believe this as a general claim, but I do know I despair of much that is published that is explicitly "religious." For too often "religious books" are unscholarly in their attempt to be provocative and relevant; pedantically scholarly in their attempt to be academically serious; and both types often fail to exhibit intellectual and moral wisdom sufficient to help us better under-

"I had an urge to go find my rosary beads"*



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—Father Leonard Urban, *The Denver Catholic Register*

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stand our lives. The kind of religious literature to which I am attracted, therefore, is that done in a non-apologetic manner, i.e., in a manner that conveys the integrity of the theological task by exemplifying the seriousness of religious convictions as matters that do and should form our lives.

Thus I found it particularly pleasurable to read Barth's *The Christian Life* (Eerdmans, $17.95, 310 pp.) as it reminded me of what an extraordinary theological mind Barth possessed. The radical nature of the Christian life is dramatically drawn through Barth's shaping of his discussion around the Lord's prayer. James Gustafson in his *Ethics from a Theocentric Perspective*, Volume I, (University of Chicago Press, $20., 345 pp.) proves that, while he is in deep disagreement with Barth's theological method, he is no less a theologian's theologian. His critique of the anthropocentrism of Christian theology is a challenge so serious and well developed I do not think it will be possible for anyone to continue to do theology, and in particular theological ethics, in a "business as usual" manner.

Two other more specialized books are particularly noteworthy. Paul van Buren's *Discerning the Way: A Theology of the Jewish Christian Reality* (Seabury, $12.95, 207 pp.) provides the first serious attempt to rethink Christian systematic theology in the light of what we have learned about Judaism especially in the first two centuries. The very nature of the problem van Buren tackles makes his position more exploratory than finished, but his book is a welcome challenge to increasingly sterile debates that have characterized much of recent theology. Equally challenging is John Howard Yoder's, *Preface to Theology: Christology and Theological Method* (Distributed by Goshen Biblical Seminary Co-Op Bookstore, $8., 316 pp.). Though the book is primarily Yoder's lectures for his course in systematic theology, the originality of his work, both historically and in terms of his constructive christology, is unmistakable.

Finally, though I take the risk of being self-serving, I cannot help but recommend Gilbert Meilaender's *Friendship: A Study in Theological Ethics* (University of Notre Dame, $9.95, 118 pp.). This one of the first books in Alasdair MacIntyre's and my series, *Revisions*, which seeks to challenge the unimaginative mode of so much of contemporary philosophical and theological ethics. Meilaender's exploration of the theological tension between the universalism of agape and the special bond of friendship results in a book of extraordinary insight and humanity. Moreover it reminds us that all theology finally gains its intelligibility and purpose by its power to connect us more perfectly with one another and God.

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2/26/82

George H. Tavard

IN THE LAST YEAR or two I have read more books in French and Spanish than in English. I have never been much attuned to apologetical writing, and the American theological market is flooded with it (check any publisher's list!). We are trying to prove something to ourselves, which may not be worth proving . . . In spite of this prevailing trend, there are several books of theology that I have particularly enjoyed, if not entirely approved. As concerns a general approach to theological method, David Tracy's *The Analogical Imagination: Christian Theology and the Culture of Pluralism* (Crossroad, $24.50, 467 pp.), is a great book. I do not warm up to its central problem, the "publicness" of theology. But in searching for the conditions of this publicness, Tracy touches on many major questions in a way that is always suggestive and never boring (unusual, for a book of that length). Thomas Torrance's *The Ground and Grammar of Theology* (Christian Journals Ltd, Belfast, £5.95, 180 pp.), which I picked up in England, explores the borderline between scientific method and theological method. It highlights a convergence that most theologians and scientists are unaware of. Then there is Jürgen Moltmann's *The Trinity and the Kingdom: The Doctrine of God*, (Harper & Row, $15., 222 pp.). Although I do not share Moltmann's strange conception of God as "Pathos," I think this is the best of Moltmann's writing. It emphasizes the centrality of Trinitarian doctrine in all the mysteries of Christ in a way that is both profoundly traditional and sensitive to modern questions. If only Moltmann could give up his urge to find suffering in God! I also have a problem about Pathos in the following volume, yet William M. Thompson's *Jesus, Lord and Savior: A Theopathic Christology and Soteriology* (Paulist Press, $9.95, 287 pp.), approaches christological questions in a fresh way. Not least, it tries to reappropriate the largely forgotten tradition of the Christian mystics: their experience of Christ should be a source of

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christological reflection. In the recent plethora of books about christology, this one deserves to stand out. Since method, the Trinity, and christology have been high among my own concerns, I have read little outside of these fields. Yet to those who think that theology should not be only a matter of words, but can be expressed in painting, I recommend the recent reproduction of a Pierpont Morgan Library illuminated manuscript, *The Prayer Book of Michelino Da Besozzo* (George Braziller, $50, 148 pp., 67 full-color reproductions, intro. by Colin Eisler).

Sally Cunneen

THIS YEAR I have sought out books for spiritual nourishment that take it for granted that human growth and spiritual growth are inextricably related. For example, the three authors of *Compassion: A Reflection on the Christian Life*, Donald P. McNeill, Douglas A. Morrison and Henri J.M. Nouwen, (Doubleday, $12.95, 142 pp.) have written a profound, unified guide to the spiritual life for a general audience. Focusing on the compassionate nature of God's solidarity with humanity, they point out the availability of an appropriate discipleship and discipline in a compassionate response on our part. "In the Christian life," the authors tell us, discipline "is like raking away the leaves that cover the pathways in the garden of our soul." Their ability to unite attention to inner feeling with social action is powerfully conveyed by the moving illustrations of Paraguayan Doctor Joel Filartiga, whose son was tortured to death.

Redemptive Intimacy (Twenty-third Publications, Mystic, Conn., $5.95, 176 pp.) builds its "new perspective for the Journey to Adult Faith" on the premise that "experience is revelatory." Solid contemporary theology is communicated in personal terms by Dick Westley of Loyola (Chicago), who has added useful questions, themes for dialogue, and reading lists. It is an extremely useful tool for forming North American base communities, which could vitalize lay people as church in a fresh and responsible manner.

Dorothy Soelle's *Choosing Life* (Fortress Press, $8.95, 132 pp.) allows us to listen in on a prophetic voice from the first world within the context of the third world; it grew out of lectures given recently in Buenos Aires in which she presented her "nontheistic" political theology while keeping in mind the suburban middle-class background of her potential readers. Hers is a powerful warning against our recurring temptation to use

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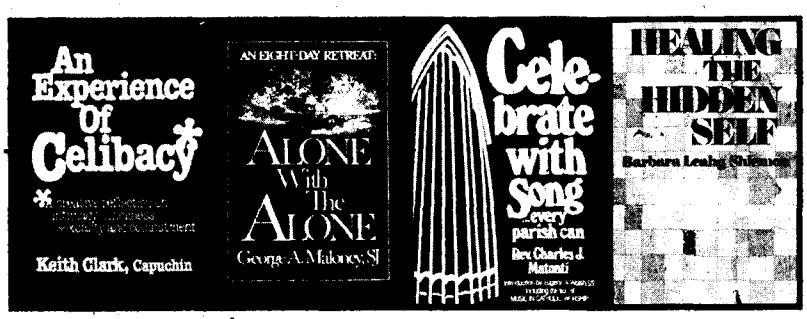

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piety to support authoritarianism; "Resurrection," she reminds us, "as something purely objective, as a mere fact which would be true even without us, has no meaning."

Most sequels are disappointments, but Kenneth Leech, whose *Soul Friend* was one of the discoveries of recent religious publishing, has followed up his earlier success with a sound introduction to the spiritual life which should speak to an even wider audience: *True Prayer* (Harper & Row, $10.95, 282 pp.). Leech's book is a first-rate demonstration that a genuinely traditional approach, drawing on the riches of Catholic, Protestant, and Orthodox traditions, will also turn out to be non-faddishly contemporary; his separate chapters on "Prayer and Holiness" and "Prayer and Politics" are equally stimulating.

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CRITICS

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Correspondence

(Continued from page 100)

couragement or at least toleration of violence in accidents and crime. This, I think, is the point Metz makes when he writes that "the Christian is expected to turn the other cheek when he is struck on the right cheek, but he is not allowed to encourage someone else who is struck on the right cheek to turn the other cheek as well." Father Burtchaell took umbrage at this view, but I think he would agree that we are rather vulnerable when we advocate a position we are not willing to assume ourselves. To preach nonviolence to the poor while we, the preachers, benefit indirectly from violence seems subversive to the Gospel. I hope then that Metz's central thrust is not lost in a concern for preserving the present system of institutionalized Christianity.

CHARLES E. COLE
Director, Office of Interpretation
Board of Higher Education
and Ministry
The United Methodist Church

Church/world watch

(Continued from page 106)

attributed to the government in El Salvador. Labor leaders are imprisoned by the hundred in Poland; peasant leaders are tortured and "disappear" daily in El Salvador. The administration has, with justification, denied Poland economic aid because of its human rights record. At the same time the administration has found El Salvador's human rights record worthy of massively increased military assistance.

It is precisely when government policy fails to employ the humanistic criterion of human rights in a humane way that others in the society should be clear-sighted and clear-spoken about consistency in a human rights policy. The Polish church is a model of courageous clarity on human rights; the American church should be equally vocal and visible.

J. BRYAN HEHIR

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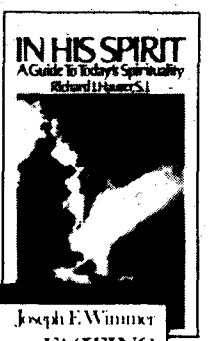

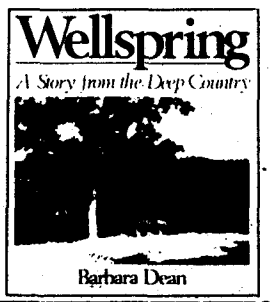

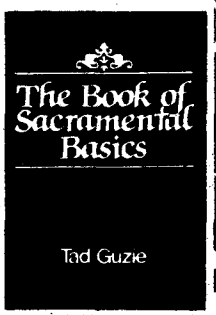

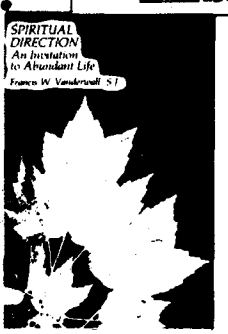

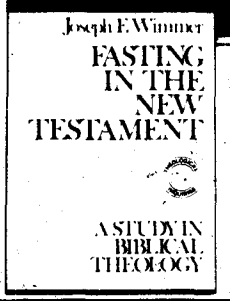

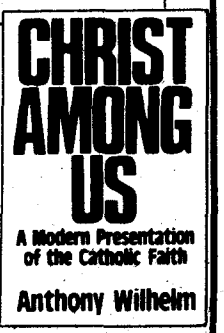

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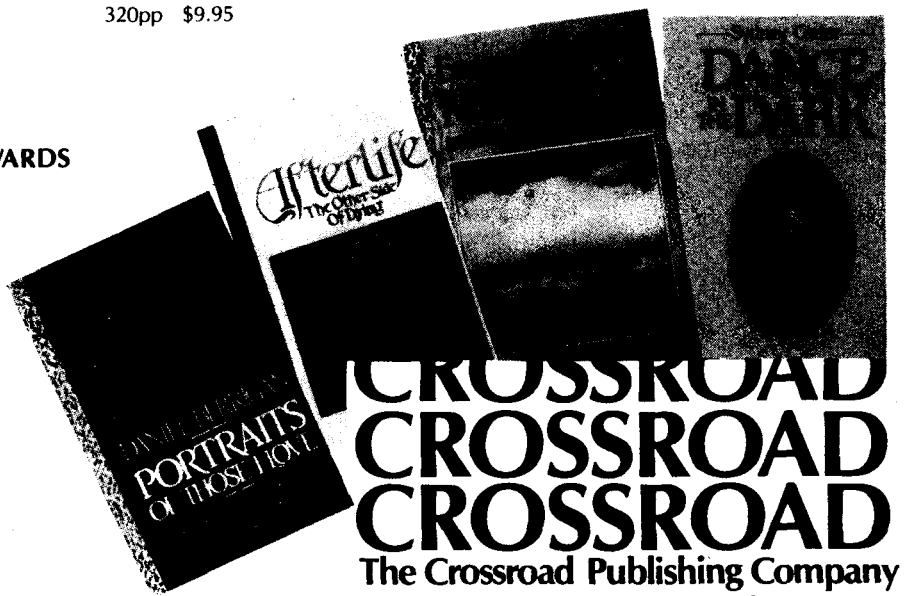

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